THE MORAVIAN CHURCH

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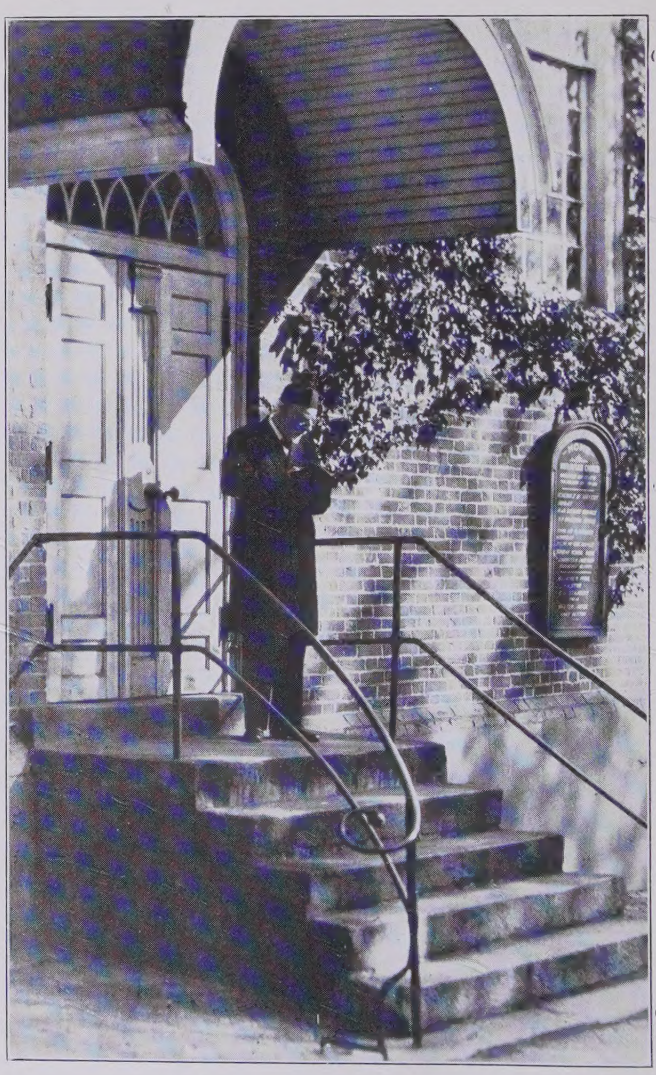

Rt. Rev. Edward Rondthaler, D.D., LL.D.
At the Door of the Home Moravian Church

THE MORAVIAN CHURCH

YESTERDAY AND TODAY

BY

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EASTER MORNING

It is still dark, the air is chill, the moon sinks slowly down the western sky, all nature sleeps in the silent hour that precedes the dawn. But before the old Home Church a multitude stands waiting, patient, hushed, expectant.

What does it mean, this gathering of thousands of men, women and children at this strange hour?

It means that nineteen hundred years ago "as it began to dawn toward the first day of the week, they came unto the sepulchre"; and the angel said: "He is risen, go quickly and tell His disciples that He is risen from the dead."

It means that in 1732 some of the young men of Herrnhut, Saxony, went out while it was still night, and, standing beside the graves of those they had known and loved, they watched the Easter dawn, and sang hymns of praise to their risen Lord.

It means that in 1758 the men and women of Bethabara, North Carolina, gathered around the one wee grave which had been

made in their "God's Acre"; and as the rising sun broke through the clouds they prayed the Easter Liturgy and sang the Easter hymns.

It means that for nineteen centuries and around the world the Easter Message has remained unchanged; and that the simple service through which it is proclaimed by the Moravians of Winston-Salem draws strangers from afar, and brings members and friends and neighbors year after year.

. . . . . .

The old clock in the steeple strikes the hour, the Home Church door opens, the ministers appear, and the Bishop's voice proclaims: "The Lord is risen! The Lord is risen indeed!" Soon the great multitude moves in orderly ranks up the avenue to God's Acre, and there the Confession of Faith is made, and prayer goes up to the risen and ascended Lord for "everlasting fellowship with the Church triumphant." Hours ago a sleeping city awoke to hear the Easter tidings sounding in the chorals rendered by two hundred and fifty or more trombones and horns; now thousands of

voices swell the Easter songs, and the rising sun which once saw a handful of sad women and puzzled men turn from an empty tomb now sees an almost unnumbered throng gladdened by the message that was so little understood on that first Easter Day.

What is this Moravian Church? Where did it originate? Who brought it to America and to North Carolina? What has it done, and what is it doing? These questions are asked by many an Easter visitor, and by many another throughout the year. To their answering the following pages are dedicated. Part I gives the story of yesterday as read by the archivist, while Part II presents the Moravian Church of today as seen by the pastor.

Part I

YESTERDAY

THE DAYS OF OLD

Throughout the ages courage and daring, zeal and heroism, have held the interest of mankind, and the story of the Ancient Unitas Fratrum is as dramatic a tale as ever was told.

It began with John Hus, of Bohemia, the "Reformer before the Reformation," who protested against the abuses he found in his Roman Catholic Church and with fearless, fiery eloquence called on all around him to awake to righteousness and live godly lives based on the doctrines found in the Holy Scriptures. His words and their truth carried conviction to many souls, but won for himself a martyr's death at the stake, July 6, 1415, for with dauntless courage he refused to deny his faith or retract his statements.

But those who had silenced the tongue of the preacher could not unsay his message, which rang in the hearts of men for forty-two years of civil and religious strife; then, having at last perceived that warfare accomplished little for religion, a group of earnest men and women agreed to try to put the doctrines of

Hus into their lives. About the 1st of March, 1457, they organized the Unitas Fratrum (Unity of Brethren), and adopted the precepts of the Bible as their rule of conduct. Their Society grew rapidly, but the Catholic priests resented anything that tended toward religious independence, and it became evident that the Unitas Fratrum must have its own organization and its own ministry if it continued to exist. In that day possession of the *Apostolic Succession* was essential for a church of recognized standing, so in 1467 Bishop Stephen and another Bishop, whose name has not been preserved, were asked to give it to the Unitas Fratrum by consecrating as Bishops three priests belonging to the Unity. They consented, and with this start an independent ministry was established and the Unitas Fratrum became the first fully organized Protestant Church.

Four years of persecution followed. Bishop Stephen paid for his service with his life, being burned at the stake, even as Hus had been. Members of the Unity suffered greatly; many were driven from their homes, many

were imprisoned and put to torture. The chapels built by the Brethren were burned by the Catholics, and they were forced to meet secretly in the forests. But the leaders remained firm, the more wealthy members aided the poorer, and gradually the persecution died out.

During the next thirty-seven years the Unity grew rapidly. Schools were founded, chapels rebuilt, a printing press was set up, religious music developed, hymns were written or adapted and a hymn-book was printed. Of sixty books printed in Bohemia between 1505 and 1510 fifty came from the press of the Unity, and were read by a membership scattered over nine hundred square miles. Then another fierce persecution broke out, under which the Brethren suffered for six long years—their experiences and the judgments divinely visited upon their enemies would form the basis for many a stirring tale. Just as this period ended Martin Luther came to the front in Germany, and news of the beginning of "the Reformation" was received with joy by the Unitas Fratrum, already grown to a membership of 200,000, despite the merciless assaults made against it.

Another thirty-one years of growth and development rounded out the first century of the Unitas Fratrum. Then the King of Bohemia issued an edict against the Brethren and thousands were forced to emigrate. These exiles formed new congregations in the lands to which they went, and when this ten-year persecution ceased the Unitas Fratrum consisted of three well-organized provinces—Bohemia, Moravia and Poland.

During the next sixty years the Unity published the "Kralitz" Bible, a translation of the Scriptures into the Bohemian language which is still in use. A school was established in every parish of the Unity, and Bohemia became recognized as the best-educated country in Europe. A Charter of Religious Liberty was wrested from King Rudolph by a combination of the Brethren, Lutherans and Reformed, and twenty-four "Defenders" of the Charter were appointed, of whom one-third were members of the Unity. Bishop Comenius wrote the "Ratio Disciplinæ Unitatis Fratrum," which was destined to be of great value in a far distant day.

But the commanding position attained by the Unity brought with it responsibility and new danger. War broke out between the Catholics and Protestants—the "Thirty Years War" of history—and members of the Unity took up arms in defense of the Faith. There were three years of dramatic struggle, which ended in tragedy for the Protestants. They were defeated in battle; their leaders were invited to a conference, were seized, imprisoned and executed. Of the twenty-seven who died on the scaffold on the "Day of Blood" in 1621 half were members of the Unitas Fratrum. Thirty-six thousand families are said to have emigrated from Bohemia and Moravia, Protestant churches were seized, the clergy banished, all religious books that could be found were burned, and the Jesuits ruled over a land in which education and freedom had been crushed to earth.

The Brethren maintained headquarters for a while at Lissa, Poland, and reprinted the Kralitz Bible; but Lissa was twice destroyed by fire, many of the scattered members of the Unity associated themselves with other congregations, and it looked as though the

oldest of Protestant churches had ceased to exist.

But one man there was with prophetic vision. Bishop John Amos Comenius believed that the Faith and Discipline of the Brethren were as seed hidden in the earth but destined to bud once more; he believed that fathers would secretly transmit to sons a love of the Unity for which they had suffered. He believed that the Unitas Fratrum would be renewed and would have need of its Episcopate, and he provided for the consecration of new bishops who should preserve the Episcopate of the Ancient Unity against that day. Scholars know Bishop Comenius as the "Father of Modern Education," the man who conceived the idea of making pleasant the first steps of intellectual progress; but above all else he was the man whose faith rose triumphant from disaster, who built the bridge across the gulf of barren years, and made possible the renewal he did not live to see.

RENEWAL

In the fullness of time the "Hidden Seed" began to germinate, for in Bohemia and Moravia there were not a few men, outwardly Catholic, who secretly held to the doctrines and ideals of the Brethren as they had been handed down by sorely oppressed but inwardly loyal members of the Ancient Unitas Fratrum.

Such a man was old Father Jaeschke, of Moravia, who looked into the future as death drew near, and assured his sons-in-law, the Neissers, that a day of renewal was approaching. The opportunity which he foresaw came through Christian David, born a Catholic, but not satisfied with the teachings of the priests, who went as a journeyman carpenter to other lands, and returned to Moravia to tell the Neissers that he had become a Protestant, and that he had found a pious young Lutheran nobleman who would allow a few religious exiles to settle on his estate. On the night of May 27, 1722, therefore, Augustin and Jacob Neisser, their wives, four children, Michael Jaeschke and Martha

Neisser, under the leadership of Christian David, slipped quietly out of the village of Sehlen and took their way to the frontier. They had to abandon all that they possessed except what they could carry in their hands, but their hearts were full of hope and courage as they began to bring to pass that of which Comenius and Father Jaeschke and others had spoken.

The young nobleman on whose word they were relying possessed many titles, but was generally known as Nicholas Lewis, Count Zinzendorf. He was born in 1700, and as his father died when he was quite young and his mother married again, he was brought up by his grandmother, the Baroness von Gersdorf, who was intimately in touch with the Pietist movement of her day. The little lad was given careful religious training, to which he responded readily; he was also given the best of education, first at the University of Halle and then at Wittenberg. His personal desire was for a life of Christian service, but yielding to pressure from relatives he took office in the Court of Saxony.

Shortly before meeting Christian David the young Count Zinzendorf attained his majority, and bought the estate of Berthelsdorf in Saxony, about forty-five miles east of Dresden. Thither the Neisser party repaired, and as the Count was not at home his steward selected the site for their village on the highway between Löbau and Zittau, in order that they might support themselves by serving the travelers who passed. There they went to work, naming their village "Herrnhut," with the double meaning "Under the care of the Lord" and "Standing guard for the Lord." In September of the same year the young Count married Erdmuth Dorothea, Countess Reuss, and built for her the manor house of Berthelsdorf, about one mile from Herrnhut.

During the next five years the village of Herrnhut grew steadily. Many more came from Moravia, led by the motives that brought the Neissers, and risking arrest, imprisonment and even death at the hands of a government that denied them religious liberty and also denied them the right to emigrate. There were tragic instances of capture and execu-

tion; there were dramatic experiences of imprisonment, torture, and an escape almost as miraculous as that of Peter from the prison of Herod. When residents on estates near that of Zinzendorf questioned: "Who are these people?" the reply was "the Moravians," and that name continued to be applied to their organization even after it contained many persons native in other kingdoms and provinces.

The descendants of members of the Ancient Unitas Fratrum brought with them their inherited traditions concerning the doctrines and discipline of the Church of their fathers. But other settlers drifted in to share the hospitality of the young Count, and brought conflicting influences, and the natural result was dissension. By 1727 the three hundred persons gathered at Herrnhut were split into factions. One group was led by men who had left Moravia with the definite purpose of aiding in the reorganization of the Unitas Fratrum; another group thought it would be wiser to unite definitely with the Lutheran Church; others wanted to stress certain sectarian tenets, and still others only wanted freedom to do as they pleased.

Becoming aware of this confusion, Count Zinzendorf came home to straighten things out, for as Herrnhut was on his estate he felt responsible for its well-being. He dismissed the lawless element; he arranged for the emigration of certain sectarians to Pennsylvania. With those settlers that remained he held numberless interviews, and with consummate tact helped them to draw up a set of Rules and Regulations to which they could all agree. This "Brotherly Agreement" was signed by the men and women of Herrnhut on May 12, 1727. Soon after, Zinzendorf found in the library of Zittau a copy of the "Ratio Disciplinæ Unitatis Fratrum," and was surprised to see how accurately the Moravian exiles had preserved the traditions of the Ancient Unity, and how substantially the principles of the "Brotherly Agreement" corresponded with those of the early Brethren. By this he became convinced that God's hand was leading the movement, and that he was called to foster it. He therefore resigned his position at the court, and came home to devote his entire time to his people.

Under the Count's leadership many more meetings were held. Small companies met for prayer, for study of the Scriptures, for personal testimony. Finally the new spirit reached the pastor of the Berthelsdorf Lutheran Church, from whom they had become estranged, and he invited them to meet there for a celebration of the Lord's Supper. So great was the blessing resting upon this Communion service of August 13, 1727, that it is often called the "Birthday of the Renewed Church."

God found them in His house of prayer,
With one accord assembled;
And so revealed His presence there
They wept for joy, and trembled.
One cup they drank, one bread they brake,
One baptism shared, one language spake,
Forgiving and forgiven.

The service was held in the morning, and as the congregation lingered, loath to separate, the Count sent them food from his manor house, which was near by. Seeing them break bread together, he was reminded of the custom of the early disciples to share a meal in token of unity of faith and purpose,

and this led to the holding of what came to be called "Lovefeasts," that is, services of song and prayer, in the course of which a simple meal (such as buns and coffee) was eaten together in token of Christian fellowship and love.

The blessing which came to the fathers and mothers of Herrnhut on August 13th soon spread to the children, and August 17th is recognized as the day on which an awakening began among the girls and boys, many of whom became leaders in the work of the Church in the next decades.

After this renewal the Unitas Fratrum developed along many lines. John Hus gave to men the Bible as the standard of faith and practice, and the Unitas Fratrum of the fifteenth and sixteenth centuries took this foundation and built thereon church organization, church discipline, religious and secular education, music, and religious freedom. All these the Renewed Church of the eighteenth century accepted and enlarged and warmed and beautified. Count Zinzendorf was a poet, an eloquent speaker, a man of deep emotions, to whom religion meant personal

devotion to a personal Saviour, in whose service no task was too difficult, no sacrifice too great. After the experience of the 13th of August the men and women of Herrnhut shared his spirit and showed the same zeal, devotion and willingness to serve, as witness their Missions to the forlorn and neglected of many lands.

There was no asceticism in their zeal, for "with joy they drew water out of the wells of salvation." The hymns of Hus and of the Ancient Unity were revived and new ones added; Christian Gregor revised many chorals and composed many more. In services congregational singing alternated with songs by one or more choirs, often with instrumental accompaniment. Thinking of the congregation as one large family, in which members of the same age, sex, and condition of life had interests only partially shared by others, the congregation was organized in groups ("Single Brethren," "Little Boys," and so on,) which had their own meetings in addition to those of the entire congregation. Death they spoke of as "falling asleep" or "going home," and the departure of a member was announced

by a certain choral played on trombones or French horns. In 1756 a special choral was selected for each group of the congregation, and this special choral was inserted between two renderings of the announcement choral, so giving a very definite personal meaning to the music. Stanzas from various hymns were chosen to accompany each choral when used to announce a death, and each listener knew that the first choral rendered meant the message:

> A pilgrim, us preceding,
> Departs unto his home.

He knew from the second choral played, and the stanza which belonged with it, to which group of the congregation the departed member belonged. And he knew that the repetition of the first choral was meant as a prayer for himself:

> Lord, when I am departing
> Oh part Thou not from me.

The group idea was followed in laying out the graveyard, so that the whole became one vast "family lot"; and they called their graveyard "God's Acre," that is, God's Field,

where the bodies of believers were sown in hope awaiting a glorious resurrection.

In addition to Sunday and other special meetings, the residents of Herrnhut gathered each evening for a short service. Count Zinzendorf often presided, and spoke on some text which he had selected to serve as their "watchword" for the coming day. This led to the compilation of a "Text Book" for the entire year, the printing of which was begun in 1731.

Happy, industrious, religious, the fame of Herrnhut drew many to cast in their lot with the "Brethren." These new members came from every walk in life, from homes of every description, from all the nations within reach of Saxony. They brought to the Unity the culture of the schools, the training of the commercial house, the expert work of many a trade and profession, and Zinzendorf's rank and personal magnetism won many friends in high circles.

But the very success of Herrnhut aroused jealousy and antagonism. Zinzendorf's idea was that the Unitas Fratrum should be limited to those who desired active service in

the cause of Christ. But the history of the Ancient Unity was repeated, and the opposition of enemies seeking to crush the organization forced it to take definite shape as an independent Church. Friends advised Zinzendorf to assist in the reestablishment of the ministry of the Ancient Unitas Fratrum, and it was found that two men still held that Episcopate—Daniel Ernst Jablonski, Court Preacher at Berlin, a grandson of Bishop Comenius, and Christian Sitkovius, Superintendent of the United Reformed and Brethren's Congregations of Poland. These two bishops willingly ordained David Nitschmann, the carpenter, an elder in the Herrnhut congregation, who became the first bishop of the Renewed Unity of Brethren, and Count Zinzendorf was consecrated soon after.

Another parallel between earlier and later history was that opposition at home led to the spread of the Unity into other lands. It seemed wise to provide a place to which the Brethren might retreat in case of need, so Zinzendorf secured a grant from the Trustees of the Colony of Georgia, in North America. In 1735 a company went from Herrnhut to

Georgia, with the twofold purpose of establishing a settlement and of preaching to the Indians. This was the third missionary attempt of the Brethren, who had begun work among the slaves of the West Indies in 1732, and among the Eskimos of Greenland in 1733, the Unity being the first Protestant Church definitely to undertake missions to the heathen.

The settlement in Georgia promised well, but war broke out between that Province and the Spanish in Florida, and the Brethren sacrificed everything they had earned by five years of arduous toil rather than be drawn into military service. Remembering that the effort of the Ancient Unitas Fratrum to defend its faith by force of arms had led to destruction, the members of the Renewed Unity were convinced that God did not wish them to fight, and they held that position in spite of all the difficulties in which it involved them. The settlement in Savannah, Georgia, was abandoned, and seemed a total failure, but it had really been of benefit to the Brethren in four ways. It had made them acquainted with John and Charles Wesley. It

had led to the establishment of the Unitas Fratrum in England, where it was known as "the Moravian Church." It had proved that the Brethren were able to maintain themselves and prosper in a new land; and incidentally it had been the occasion of the first ordination by a Bishop within the confines of the United States that were to be.

The Brethren who left Georgia in 1740 and went to Pennsylvania were soon joined by large additional groups from Europe. Far-reaching mission activity was begun among the Indians, together with extensive evangelistic work among the white settlers, and this led to the establishment of Bethlehem, Nazareth, Lititz, and a number of smaller congregations in Pennsylvania and adjoining Provinces. In 1752 plans were made for beginning a settlement in North Carolina.

SPACE RESERVED

When Bishop Spangenberg reported to the central Church Boards concerning his tour of North Carolina in search of a suitable place for the proposed settlement, he made the statement that "the land on which we are now encamped seems to me to have been reserved by the Lord for the Brethren," and "it is probably the best left in North Carolina."

This invests the story of the land with an interest above that which ordinarily attaches itself to the history of county lines, and shows how early the question of boundaries and location was a vital matter with the Moravians in North Carolina.

The beginning of the tale lies in the days when kings of England gave away huge sections of the New World with little or no concern, thinking only of the possible advantage that might accrue to the government from settlements made at the expense of individuals. So on October 30, 1629, King Charles I gave to Sir Robert Heath, his Attorney General, that portion of the

American continent which lay between the latitudes 36 and 31, from the Atlantic as far west as the continent might extend, the land being called *Carolina* in honor of King Charles. No active steps were taken toward the planting of a colony, so Charles II canceled the gift to Heath; and on March 24, 1663, he gave Carolina to eight Lords. Two years later he added the thirty-one miles which through ignorance had been left between the Heath line and Virginia, and added another strip on the south, so that the Lords Proprietors nominally became possessed of all the southern part of what later became the United States, except the lower half of Florida, Texas and California.

Within the boundaries of North Carolina the first settlements were on the coast, and the first counties, Clarendon and Albemarle, had no definite limits but expanded with the growth of population and the taking up of additional land.

About 1696 the county of Bath was erected, taking the place of Clarendon, which had become practically extinct. It grew southward to the Neuse and Cape Fear

rivers, and, like Albemarle, came to be divided into precincts, which were settlements in different parts of the county, each claiming representation in the General Assembly. Of the Bath precincts, New Hanover, formed in 1729, was near the mouth of the Cape Fear River; and the growth up the Cape Fear River became Bladen Precinct in 1734, being named for Martin Bladen, a member of the Board of Trade of England. In 1738 the names of Albemarle and Bath were dropped, and the precincts became counties.

In 1749 the settlement on the Peedee, or lower Yadkin, became Anson County, named for a man who had at one time lived in Carolina, and who had been raised to the English Peerage for his services during the war with Spain. Anson County, unlike those from which it grew, was given definite boundaries, and extended from Virginia to South Carolina, and from a line half-way between Haw River and the Great Peedee to an indefinite westward frontier.

By the time Anson County was erected the government of the Province had also taken more definite shape. Beginning with 1710

Governors were appointed separately for North and South Carolina; in 1719 South Carolina threw off the control of the Lords Proprietors and claimed and received the protection of the Crown. By 1728 the heirs of seven of the eight original Lords Proprietors had decided that North Carolina was a poor investment and a troublesome charge, and sold their rights to the Crown; but John, Lord Carteret, Earl Granville, decided to hold his share of the land. Lord Granville's matter dragged along for sixteen years, but in 1744 he received his share from George II, then reigning. It extended from Virginia to 35° 34' north latitude, and from the Atlantic westward indefinitely. For this grant he was pledged to pay His Majesty, his heirs and successors forever, the sum of £1:13:4 annually.

The land "reserved for the Brethren" in the Three Forks of Muddy Creek was in the Granville section of Anson County; and, odd as it sounds, it is a fact that the Moravians selected their land in Anson County, settled in Rowan, endured the trials of the Revolution in Surry, saw the War of 1812 and the Mexican

War from Stokes, and took their part in the Civil War and Reconstruction days in Forsyth. Not that they wandered about from county to county, for where they first established themselves there they remained, but their tract was always in the part cut off when population increased and a new county was to be erected. Each new county meant a new county-seat, a new place for the recording of deeds and wills, and, as each old county retained its records, there is more than a little land in Forsyth that has a chain of title running through the books in Winston-Salem, Danbury, Dobson, Salisbury, and probably, in some instances, Wadesboro.

Rowan County was erected in 1753, and was named for Matthew Rowan, acting Chief Executive of the Province of North Carolina pending the arrival of Governor Dobbs. It was the Granville section of Anson County, lying between Virginia and the south line of the present Randolph, Davidson, Rowan and Iredell counties.

In December, 1770, Surry County was erected, it being the north part of Rowan, west of Guilford County, which had been

erected earlier in the same session of the Assembly; it was named for Lord Surry, a leading member of the Whig party in England. The south line as provided in 1770 was intended to divide Rowan equally, but the distance was not as great as was supposed, and Surry received less than half the acreage and so few inhabitants that there was little prospect of being able to support a county government, so in 1773 the line was moved six miles farther south. The line of 1770 cut the Moravian land between Bethabara and Salem, and the Brethren found it most inconvenient to be divided between two counties. When the line of 1773 was ordered they succeeded in having it provided that where it touched their land it should follow their boundary, although it gave various offsets unusual in those days of straight north and south, east and west, surveys.

In November, 1789, Surry County was divided by a north and south line, the western half retaining the name of Surry and the eastern becoming Stokes, named for Col. John Stokes. The dividing line crossed the Yadkin River three times, giving Surry one piece

and Stokes two pieces cut off from the main body of the county. In December, 1796, the Assembly transferred from Stokes to Surry the long, narrow strip between the places where the line crossed the Yadkin the first and second times, making the river the boundary there. In 1811 the Legislature transferred from Surry to Stokes a small part of what was familiarly known as "Little Surry," the land being part of a farm lying just south of where the line of 1789 crossed the Yadkin for the second time.

The Assembly of 1848-49 divided Stokes County, the south half receiving the name of Forsyth in honor of Col. Benjamin Forsyth. In 1889 what is known as Clemmonsville Township was transferred from Davidson to Forsyth County; and in January, 1925, the long-forgotten little triangle below the point at which the Yadkin crossed the line of 1789 for the third time was transferred from Forsyth to Davie.

But this recital has far over-run the date of the founding of Wachovia, and necessitates a return to the year 1752.

A FRONTIER SETTLEMENT

When Bishop August Gottlieb Spangenberg and his party set out from Bethlehem, Pa., in August, 1752, it was with a fairly clear idea of what they wanted, but very little idea of what they would find in North Carolina. Their desire was for a fertile tract a mile square, on a navigable river, where the Moravians could build a town in the center of the tract, surround it by farms belonging to friends or members, and there try out their ideals of what a Christian community should be. From this center the Brethren planned to carry on a mission among the Indians, and also to serve the scattered white settlers, who had practically no religious attention whatever, though nominally they were under the Church of England, at that time the State Church of the Province of North Carolina.

Traveling on horseback the prospecting party passed down the Atlantic coast to Edenton, where they delivered letters to the agent of Earl Granville, which authorized him to furnish a surveyor and give all assist-

ance in his power. There was no map of the Colony, and little information could be gained except that there was not a chance of securing land on a "navigable river," and that the only possibility of getting as much as 100,000 acres in one piece was to go westward, beyond the land already occupied. This meant that a settlement would be a very long way from sources of supply, and that it would be out on the frontier, exposed to Indian attack and all the hardships of pioneer life. But with characteristic courage, energy and thoroughness Bishop Spangenberg decided to go toward the west and see whether he could find land that would serve their purpose.

Space forbids giving the details of that adventurous tour. They were sick with malaria, caught in Edenton, which caused them to lose much time. No vacant land could be found until they left the Trading Path and turned into "the bush," where on streams tributary to the Catawba they "took up" and surveyed several tracts that might be made to do, though none were large nor well-fitted for their purpose. Attempting to cross the

Bethabara Church
Built 1788

ridge to the Yadkin they lost their way, and in midwinter, with no food for man or beast, they faced death in a blizzard on the mountains between Blowing Rock and Boone. Forests were trackless except for buffalo trails, Indian spies watched their progress, a river ran "now north, now south, now east, now west," leading them ever deeper into the wilderness. Finally they decided to strike east by the compass in a last attempt to return to civilization. Then they found Reddies River, and were led down to the Yadkin. Then they saw the first white man met in weary weeks. Then they took up two tracts near the Mulberry Fields; and then at last they heard of the land in the three forks of the Yadkin, saw it, camped upon it, and felt that their quest was ended. Despite the dreary aspect that January gives, the hills and streams of this place reminded Spangenberg of the "Wachau," an estate in southern Austria formerly belonging to the Zinzendorf family, and at his suggestion that name was given to this tract of 98,985 acres in North Carolina, which was bought by the Unitas Fratrum

soon after Spangenberg's report was received. Perhaps because "Wachau" was difficult for any but Germans to pronounce, perhaps because of a scholarly liking for a spelling which harmonized with the English language, *Wachovia* was the form used from the beginning in all documents written in English, while in all German papers it was *Wachau*.

The Wachovia Tract was surveyed in nineteen sections, all rectangular according to custom, and on August 7, 1753, Earl Granville conveyed it by nineteen deeds to James Hutton, of London, "in trust for the Unitas Fratrum." The Unity paid Granville £500 Sterling, and pledged an annual quitrent of £148:9:2½, those being the usual terms of sale at that time. The only favor shown by Granville was in the size of the tract sold, it being customary to limit the amount of land to 640 acres per family.

The Unitas Fratrum had no available funds with which to finance so large an enterprise, so a land company was organized—"Der Nord Carolina Land und Colonie Etablissement"—and through it the expenses of colonizing were met, each stockholder receiving 2,000 acres in Wachovia in exchange for his money.

Plans for the settlement in North Carolina were carefully made. There was no casual, haphazard migration, but eleven men were selected with a view to their value in a pioneer life. There were two ministers, one of them being appointed to attend to the pastoral work and the other to manage the business side of the enterprise. There was an expert physician, trained in European schools. There were skilled handicraftsmen —miller, baker, gardener, farmer, carpenter, tailor, shoemaker—and many of the men could turn their hands to two or more trades, and all of them were sturdy, cheerful, and enthusiastic. Another man was sent along to learn the road to Wachovia, so that he might act as messenger if needed, and three others accompanied the first party in order to see them settled.

Leaving Bethlehem, Pa., on October 8, 1753, the colonists had a long and difficult trip across the country, and their diary gives a vivid picture of their experiences. On Saturday, November 17, they reached Wachovia in North Carolina, and took possession

of a small log hut abandoned by a squatter when he learned of the sale of the land. Quickly realizing that near-by bottoms could be turned into grain fields with a minimum of effort, and that there was no time to lose, they decided to remain there for the winter and defer the locating of a central site to some more convenient season; and so Bethabara ("House of Passage") came into being.

The months that followed were busy ones, and the marvel is how the men did so much hard work on such insufficient food, for game was scarce, and they practically lived on stewed pumpkin and corn-meal mush, and that without fat meat, butter or milk.

News of the arrival of the Brethren spread rapidly, and visitors began to come, attracted by their doctor and their craftsmen. The first house that they built was for the lodging of strangers, for the hut they occupied was so small that if a stranger stopped for the night some Brother had to sit up in order to make place for the guest to lie among the rest on the floor.

Inspection showed that the center of the Wachovia tract was poor ground, not good

for the fields on which their life depended, so the colonists lingered on at Bethabara, and as the years passed they erected more houses and were joined by married people, more young men, women, girls and boys. Some of these additional members were American born, others came from various countries in Europe, some were scholarly, others of little education; but the early diaries of Wachovia show a really wonderful unanimity in the desire to make a success of the settlement. With this in view there was community of effort and support. There was no merging of private funds, but apart from that there was a common housekeeping, each member doing the work for which he or she was best fitted, the income going into the general treasury, and food, clothing and lodging being furnished to all alike. It was not the intention that this plan should last longer than the hard, pioneer years, but through it wonders were accomplished while such community of interest was essential.

Although their closely built village protected them from some of the dangers of the frontier it could not shield the Brethren

from the experiences common on the edge of civilization. The diaries give snake stories and bear stories, stories of rats and stories of wild pigeons, stories of freshets and thunderstorms, of burning summers and freezing winters, of bountiful harvests and of near-famines. Perhaps most dramatic of all are the stories of Indians, for the French and Indian War meant grave danger to Western North Carolina, and as Indian raids drove frightened settlers back Bethabara became a frontier town indeed. The Brethren handled the Indian situation with much wisdom. When Indians came to the town in peace they were kindly treated, so that Bethabara earned a reputation of being a place where there were "good people and much bread." When danger increased Bethabara and the Bethabara mill were stockaded, and men, women and children hurried in from outlying farms at every alarm, but when Indians came to the gate they were fed and treated as guests, while plenty of Brethren took care to be seen carrying guns. This mingling of kindness, caution and show of force was successful, for not once were the stockades

attacked, though attacks were threatened and not a few tragedies were enacted in the neighborhood. Refugees crowding into the stockades brought about an epidemic of typhus fever which made the year 1759 to be long remembered. The minister died, the doctor died, as did others of less prominence, and many, many others were ill although they recovered.

Shortly before this epidemic developed a new town had been begun three miles from Bethabara. Some of the refugees wished to cast in their lot with the Moravians, some of the residents in Bethabara preferred to begin independent housekeeping, so Bishop Spangenberg, who was south on a visit, laid out the new village, which received the name of *Bethania*.

As some of the refugee families had children the first school in Wachovia was begun in Bethania. The married people coming to Bethabara had left their children in Pennsylvania, in order to spare them the hardships of the frontier life, so it was not until some time later that there were children in the older community who were of school age.

This beginning of the first school suggests that a picture of Bethabara during these pioneer years is not complete without a glimpse of its life apart from its hard, its material side. First in importance was its religious feeling, for all of these first settlers were consecrated men and women, not perfect by any means, but very honestly committed to a life of Christian service. Every day had its meetings for prayer and worship; every opportunity was taken to spread the Gospel in the neighborhood, and to speak a word to the visitor within their gates. The first Children's Christmas Service in Wachovia was for little refugees at the mill stockade, many of whom then heard the Christmas tidings for the first time. Many adults were little better informed, for more than one settler admitted that the Moravian ministers were the first he had seen since coming to Carolina, so destitute of preachers was this Province in its early days.

Numerous as their services were, the Brethren in Wachovia prevented monotony by varying their form. There were song services, and the hymns of Hus, of the Ancient

Unitas Fratrum, of the Renewed Unity of Brethren, floated out across the hills of Carolina. There were Reading Meetings, in which reports were communicated from the central Church Boards, and from congregations of Brethren scattered far and wide, and through these the Carolina Moravians kept a world-wide view in spite of their isolated situation. The festal days of the general Christian Church, the anniversary days of their own Unity, were observed as they arrived. Lovefeasts linked their thoughts with the Apostles and with Herrnhut, and gave evidence of their own Christian fellowship with one another. The Holy Communion lost nothing in solemnity because of the rudeness or simplicity of the room in which it was celebrated.

The Moravians loved music, and soon after coming to Wachovia they made a wooden trumpet from a hollow limb. As opportunity offered French horns and trombones were procured, a violin and a small organ were brought, and their song services were enriched by instrumental accompaniment, while the wind instruments were used in announcing

deaths, in welcoming visitors, in ushering in a festal day, and in any other way that events suggested.

The Brethren had no political ambitions and no desire to hold office, but they welcomed the friendship of the leaders of the Province. Governors, judges, lawyers, were their guests and went away "well satisfied." The laws of the Province were carefully studied and observed. Under the State Church the Province was divided into parishes, each with its vestry and church wardens, and only rectors of the Church of England might perform a church marriage ceremony. Justices of the peace usually acted because of the very few rectors in Carolina. The Moravians of Wachovia presented to the Assembly an act of the English Parliament of 1749, which recognized them as "an Ancient Protestant Episcopal Church," and the Assembly created the "Parish of Dobbs," with boundaries coincident with those of Wachovia. This gave the Brethren the right to elect their own vestry, out of their own membership, and laid no obligation upon them except to read the English Church service a few times

a year, which was really a matter of convenience when English-speaking visitors were present. Members of the congregations of Bethabara and Bethania might be legally married by their own pastors, and the Moravian Church was the only one in the Province that was really well organized and in possession of full freedom.

Economic conditions in Carolina and adjoining Provinces were always of interest, for the store brought in goods from Charleston, from Wilmington, Cross Creek and New Bern, as well as from Pennsylvania; and the wagons which brought the store supplies brought letters, occasional newspapers, and much general news.

Of course the Brethren were not universally popular. Some were jealous of their success and the comparative comfort of their homes; ome resented their quiet obedience to law, especially during the restless years that preceded the Revolution. But even these critics were glad enough to call on the Moravian doctor in times of sickness, to be fed from the Moravian stores after a summer

of drought, and the Brethren cherished no resentment, but served even their enemies with kindliness, and preserved their peace through all disturbing circumstances.

SALEM AND THE REVOLUTION

Having lived for twelve years at Bethabara, and having built a village there and at Bethania, the Brethren in Wachovia became doubtful of the wisdom or necessity of building the proposed town in the middle of the Tract. The question was referred to the central Board in Europe for decision, and the answer was that the original plan should be carried out.

For a number of years Bethabara had possessed an expert surveyor, who had carefully charted the entire Tract and had made many neatly drawn and colored smaller maps. With Reuter's assistance several possible town sites were selected, and on February 14, 1765, one was definitely chosen. It was on a hill above the Middle Fork, or "Wach," high enough to be safe in times of flood, and to avoid the attacks of malaria which so often afflicted Bethabara. It had a small brook and several good springs which insured an immediate water supply; and it was low enough on the hill to make possible a larger supply of water brought by gravity from springs to the northwest.

During the following months plans for the town were matured. An open Square was laid out, about which the main houses were to be placed, with the family houses on the streets leading to the Square. The city plan seems to have been drawn by Frederic William Marshall, who was present when the site was selected and returned two years later to become the dominant figure during the early years of Salem. Marshall recommended that houses should be built of "framework" instead of logs, as that was better suited to the timber in the neighborhood; the framework consisted of small and not necessarily uniform pieces of wood, placed vertically, and the spaces between were filled with a mixture of clay and straw. Weatherboarded for outside walls, plastered for inner walls, it made a warm and durable house, and solved the problem of lime for mortar, and lime was very difficult to get in this section of Carolina. There was also a good deal of stone near the new town which broke into reasonably flat pieces, and much of this was used for foundations and first-story outer walls, clay again being used instead of

mortar. After the town was under way brick was made for walls and tile for roofs, the meadows furnishing an ample supply of brick-clay and clay for pottery and pipes.

Actual building of the new town was begun in midwinter, probably because wood cut then could be used without drying. On Monday, January 6, 1766, a dozen Brethren, some from Bethabara and some from Bethania, went to the new town site, and began to fell trees for a log house, singing hymns as they worked. It was bitterly cold, but this did not deter them, for they were accustomed to all kinds of weather, and stopped for nothing except heavy rain.

On January 30th a company arrived from Europe, bringing letters. Among other things it appeared that the new town was to bear the name of *Salem*, which is said to have been suggested by Count Zinzendorf because of its meaning "Peace." The Count had died in 1760, but as the plan for this central town had existed from the beginning of Wachovia the tradition may well be correct. On Wednesday, February 19th, eight single men moved to Salem to begin active work in town-

building. Of these men two were Danes by birth, two were Germans, one was an Englishman, and the others had been born in Pennsylvania. Six became permanent residents of Salem, one lived there for a number of years, then moved to a farm near Bethabara, and one drifted away.

Living in the log house (which stood until 1907) the men began to build a house on Main Street, and as more room was provided other workers joined them. Except for daily prayers the builders went to Bethabara for services. The first Lovefeast was held in Salem on August 18, 1766, when a group of women and three ministers came from Bethabara on a visit, and with this the room which was to serve temporarily as a chapel was consecrated. By the end of the first year the first house on Main Street was finished, streets had been laid out, a well dug, and brick-making, weaving, saddle-making and gunsmithing had been begun, in addition to the work of the masons and carpenters which continued steadily.

For five more years the building progressed as rapidly as circumstances permitted, and

by the late fall of 1771 the town contained several family-houses, a "two-story house," of which the first floor had served as their Meeting Hall, a house for the Single Brethren, and the Gemein Haus. The Brothers House was occupied by a number of unmarried men and older boys, who had their own officers, and carried on a number of handicrafts in their rooms or in the workshops on the lot; they also had a farm of considerable size. The Gemein Haus had two stories and a high-pitched roof which permitted the use of the attic also. The first floor was planned to accommodate two or three ministers and their wives at the north end, while the unmarried women and older girls had rooms in the south end pending the building of a Sisters House. The second floor was a large Meeting Hall, in which the services of the congregation were to be held for twenty-eight years. Under the roof there was a guest room, and a sleeping-hall for the women and girls.

November 13, 1771, was the day appointed for the consecration of the Gemein Saal (Meeting Hall) and the organization of the congregation. The date was selected because

it was already noteworthy in the Unity of Brethren. In the earlier years of Herrnhut the management of the affairs of the congregation was in the hands of a Board of Elders, presided over by a Chief Elder, who was virtually the head of the Unity. In 1741 the Chief Elder resigned, and on September 16th the leaders of the Unity resolved no longer to have a human head, but for the future to recognize the Lord Jesus Christ as the only Chief Elder of the Unitas Fratrum. November 13th was the day set for the publication of this action to all the congregations of the Unity, who accepted it with entire approval; and because it was the thirteenth of November on which the Church as a whole endorsed the idea, that date became the one celebrated as its anniversary by the congregations in later years. For Salem, the Thirteenth of November became a day of double significance, the one shared with the Unity in general, and the other its Congregation anniversary. Dating from November 13, 1771, therefore, Salem stood as an independent congregation, with a consecrated Meeting Hall, and a full staff of ministers and other Church officers.

In 1772 the store and the various businesses which had been carried on in Bethabara were moved to Salem, leaving the so-called "Old Town" to become a farming community. A branch of the store was left there, and there was so much travel that a new tavern was built, but most of the families went to Salem. This led to a complete recast of the financial arrangements, and in both towns each family became responsible for its own support. The store, the tavern, the tannery, and the pottery in Salem were reserved to be carried on for the benefit of the congregation fund, and it also had two-thirds interest in the Salem mill. Some of the trades in the Brothers House were conducted for the benefit of the House, others were personal. A budget was carefully worked out and calculations made as to probable expenses and sources of income, and these were checked up year by year and any necessary changes made in the budget and in the contributions of members.

In Salem both civil and religious affairs were under the supervision of congregation Boards, and their control of town matters was

facilitated by the so-called "lease system." Title to all unsold Wachovia land still stood in the name of the "Proprietor," or Trustee of the Unity, but when Salem was founded about 3,000 acres had been set aside for its use, and land in Salem was held by the Proprietor subject to orders from the congregation Boards. Under the lease system no lots in Salem were sold, but they were leased to residents for one year, with the understanding that the lease should continue indefinitely so long as the presence of the lessee was an asset to the community. If a man fell into evil ways, and refused to amend them, his lease could be terminated and he could be sent away; no man or woman was allowed to locate in Salem unless full and formal assent had been given to the Rules and Regulations, which included provision for this emergency. Contrary to the usual custom, the lessor retained control of the land, but made no claim to the value of improvements on the lot; if a lease was canceled the lessee might sell his improvements to any approved party, and sometimes when that could not be done the congregation paid him in full for them.

The religious life of Salem continued along the lines made familiar in Bethabara, with such changes from time to time as seemed advisable. Much Home Mission work was done, the ministers from Salem and Bethabara going many miles to preach in homes or schoolhouses where they were welcome.

Nine miles south of Salem the Society of Friedberg was organized on February 4, 1770, its meetings being held in the schoolhouse erected the preceding year. It was a rural community, many of the settlers coming from Pennsylvania, although Adam Spach, the leader among them, had come from Alsace, and had spent many years in Maryland. In April, 1773, Friedberg Congregation was organized, and on February 19, 1786, the corner stone was laid for a church building, which was consecrated on March 12, 1788, and served until 1827, when a larger church was erected.

About six miles southeast of Salem the Broadbay Settlement was begun in November, 1770. Late in the preceding year several families had arrived in Wachovia, coming from Broadbay, New England, where they

had been among the group served by the Moravian preacher, George Soelle. Others joined them, and they decided to form their own settlement. Their schoolhouse was dedicated on February 18, 1775, and a pastor installed; and the Friedland Congregation was formally organized September 3, 1780.

Nine miles southwest of Salem there was a group of settlers who had come from Carroll's Manor, near Frederick, Maryland, and other English speaking settlers were not far away. They built a schoolhouse for the preaching of Moravian ministers, and the congregation of Hope was organized August 28, 1780. In Friedberg, Friedland and Hope day-schools for the children were begun as soon as resident pastors were installed.

The first years of Salem were years of slow though steady progress, but the coming of the Revolutionary War brought them many difficulties and dangers. Frederic William Marshall was called to Europe to attend a Church Synod, and was not able to return for five years, and during his absence Bishop John Michael Graff, the pastor, and Traugott Bagge, the merchant, carried the greatest

burden of responsibility. Bishop Graff's diary is intensely interesting, and shows how closely the Brethren kept in touch with all that was going on. The communicant members of Salem and Bethabara, and a few in Friedberg and Bethania, claimed exemption from military service because of conscientious objections to bearing arms, and this was granted, though at first large fines and later threefold taxes were collected from them in lieu of service. The Moravians believed that as citizens of North Carolina they owed obedience to rulers duly elected by the people, and apart from the question of serving with the troops they did all in their power to furnish the aid asked of them. Traugott Bagge was practically the purchasing agent for the Continentals in this section, and the amount of supplies furnished by Salem is staggering when it is realized that at that time the town had only about seventy-seven adult residents. Army officers paid for supplies in the new paper money, which steadily depreciated, entailing a loss of which the Moravians were fully conscious, but which they accepted as part of the burden of the times. While the

communicant membership among the Brethren declined military service they made no attempt to keep others from enlisting; practically all the younger and older men of Friedland and the Carroll's Manor Settlement were on the muster rolls, many of the Friedbergers, and not a few from Bethania. Some names are mentioned of those who saw active service, others are grouped as "the men of Friedland" or "Captain Smith's Company," as the case might be.

There was constant coming and going through Salem. From a sick soldier of Pulaski's Legion a servant contracted smallpox, and as neighbors threatened to burn the town if the Brethren "spread the disease by inoculation" there was nothing to do but let it spread naturally, and the forty-three children and adults who had not yet had it went down with it in turn; only three died.

It was a constant problem to keep the store supplied with necessary articles, and yet not over-stock and lose heavily through the steadily falling new paper money of State and Nation. In spite of all care paper money accumulated rapidly, so in 1778 the long-projected water-

pipes were laid from springs northwest of town, the idea being that if spent for a public utility some permanent good might be had from the almost worthless paper.

Another very serious matter was the Oath of Allegiance, for the Moravians objected to one clause in it, though they were perfectly willing to affirm their loyalty to the State. One mission to the Assembly failed, whereupon a number of persons "entered" the choice sections of the Wachovia Tract in the new Land Office of the county, believing that the Brethren would be driven from the State and that they might come into possession of all the Brethren had built. Even Salem and Bethabara were so entered, but a second petition to the Assembly secured the desired change in phraseology, and then the Brethren willingly took the Affirmation, and the danger passed for the time, though an uncertainty remained which it took an act of Assembly after the close of the Revolution finally to clear away.

The years 1780 and 1781 were perhaps the worst of the war for Wachovia. Detachment after detachment of Continentals came and

had to be fed and furnished with supplies. Tories threatened to destroy the towns; Tories were arrested by the militia and were brought to Bethabara for trial and punishment. British prisoners were brought to Wachovia after the Battle of Kings Mountain. Some of Greene's soldiers were stationed at Salem, and a hospital was hastily fitted up in the "two-story house." The army of Cornwallis approached, Greene's men withdrew, and the British foraged everywhere. More detachments of American soldiers followed, some regulars under fairly good discipline, others mountain militia without order of any kind, whose presence was a desperate menace. After the Battle of Guilford Court House more troops passed, and American wounded were sent to Salem for treatment.

The marvel is that anything was left in Wachovia after it had been so frequently overrun, but evidently it was not so badly off as some other sections, for Salem was appointed as the place for a meeting of the Assembly in November, 1781. Governor Alexander Martin, Ex-Governor Richard Caswell and sixty-three members of the Senate

and House arrived, stayed three weeks, and then adjourned for lack of a quorum. The Governor and Legislators gathered in Salem again in January, 1782, but adjourned in a few days, no quorum being present.

Peace preliminaries were signed in Paris, January 20, 1783. The Assembly of North Carolina was in session in April when this news arrived, and at once passed a Resolution ordering the celebration of July 4th as a Day of Thanksgiving. In the Salem Archives there is a manuscript Proclamation, signed by Governor Alexander Martin, calling for such celebration, and the Moravians responded right heartily, preparing an elaborate program with many hymns written expressly for the occasion. This is the first observance of the Fourth of July by order of a State Legislature, and nearly a century passed before "The Fourth" became a Legal Holiday, even the Assembly of Pennsylvania taking no action until 1873. In 1783 North Carolina was five months ahead of the other States, for the Nation as a whole gave thanks for Peace in connection with the annual Thanksgiving Day, which was then observed on the

second Thursday in December, by which time word had come that the formal Treaty of Peace had been signed on September 3d.

The "Psalm of Joy" used in Salem on July 4, 1783, begins:

Peace is with us! Peace is with us!
People of the Lord;
Peace is with us! Peace is with us!
Hear the joyful word!
Let it sound from shore to shore,
Let it echo evermore,
Peace is with us! Peace is with us!
Peace the gift of God.

THE SECOND HALF-CENTURY

During the years that followed the coming of peace Wachovia and its neighbors gradually recovered from the effects of the War. In Salem several large buildings were erected. A new tavern was built in 1784 to replace the old one which burned down. A Sisters House was completed in 1786, to which the unmarried women and older girls moved from the Gemein Haus; an organization was maintained similar to that in the Brothers House, and a modern equivalent would approximate a combination of a Woman's Club and a Y. W. C. A. In the same year an addition to the Brothers House doubled its capacity. Bethabara built a new church in 1788, which is still standing. In 1794 Salem built a house for a boarding school for boys—there had been a day-school for boys since 1772. The boarding school feature did not last long, but the building housed the boys' day-school until recent years; it is now occupied by the Wachovia Historical Society.

In 1791 President Washington honored Salem with a visit. It came as part of his Southern tour, and made a deep impression on the community which had already entertained so many noted men. He was lodged in the tavern, and the room he occupied is still shown.

On June 12, 1798, the corner stone of the Salem church was laid; and the church was dedicated on November 9, 1800. Four days later on November 13th, the communicant membership of all the Moravian congregations in Wachovia gathered in Salem to share in the first Communion in the new building. Bethania built a new church in 1807.

On October 31, 1802, a decision was reached to establish a boarding school for girls, in response to an oft-repeated request from visitors that their daughters might be allowed to share the educational advantages of the Salem girls. The girls' day-school had been begun thirty years earlier, that is on April 30, 1772, with one teacher and two little pupils. It had grown with the growth of the town, and simple as the curriculum was, it outranked anything then obtainable elsewhere

in the South. A house for the boarding-school was begun in 1803; the first out-of town pupils arrived in 1804; the new building was finished and occupied in 1805, (it is now known as "South Hall"). The day-school and boarding-school were conducted separately until 1810, then a gradual merging began and the combination grew into Salem Academy and then into Salem College; its continuous existence makes "Salem" the oldest college for women in the South.

During the first half-century of their residence in Wachovia the Moravians had carried out their plan of building a church-town in the center of the Tract, surrounding it with privately owned farms. They had also served their white neighbors materially and with the Gospel, and had seen the establishment of several country congregations, besides the large amount of purely undenominational work which they had done in a large territory. Their third purpose in coming to North Carolina had remained unattained, for continuous warfare between the whites and the Indian tribes had pushed the latter back beyond the mountains, and Indian chiefs

showed little enthusiasm when it was suggested that missionaries might be sent to them. At last in 1801 an opportunity came to begin a mission among the Indians in Georgia—the Cherokees and the Creeks. Missionaries were sent from Salem, stations were founded, and some results were attained. But the Indian land was wanted by white settlers, so in 1838 the National and State governments drove the Indians out, sending them west, and the missionaries began over again in the new field.

In 1822 religious work was begun for the slaves living in and near Salem. During the Colonial and Revolutionary period the Moravians owned very few slaves. Several men and women were hired from their masters, and in some instances these slaves asked the Brethren to buy them, so that they "might become Christians." Three or four negroes were bought for service in families or taverns. Those who were interested in religious matters were made welcome to attend the services, and were admitted to church membership. But with passing years more slaves had come to live in and near Salem, and a company of

Looking North in Church Street

On right—Sisters House, Salem Academy, Salem College, Home Moravian Church

On left—Salem Square, Salem College Offices, Memorial Hall

women became concerned for their condition, for the newcomers did not feel at home in the white congregation and were really without any religious instruction. On January 6, 1822, these women organized the "Salem Female Missionary Society, in aid of the Missions of the United Brethren, and in particular of the Africans around us." During the next month a letter was sent to the Provincial Elders Conference, asking that plans be made for the gathering of the negroes into a congregation, and Rev. Abraham Steiner was at once appointed Missionary. In May the congregation was organized, and the first Communion was held. On December 28, 1823, a log meeting-house was consecrated. March 4, 1827, a Sunday school was begun by members of the Female Missionary Society; colored adults and children joined the school and were taught to read and write, to memorize hymns and Bible verses, and to sing. In January, 1831, the Legislature made it illegal to teach slaves to read and write, so the Sunday school was dropped until 1841, when it was reopened along different lines, again by

members of the Missionary Society. Meanwhile other services were continued, and in 1836 a farewell Lovefeast was held for a company who had been set free and were leaving for the Republic of Liberia—where most of them died within a short time. In 1861 a larger church was erected, and a large addition was built in 1890. The name of "St. Philip's" was given to the colored congregation in 1913. The communicant membership has never been large, but much good has been done, especially through the Sunday school.

Sunday schools for the white children of Wachovia were begun about 1814 by some of the residents of the Sisters House; the first one was four miles from Salem, the second within the town. Reading and writing were taught, along with religious instruction. Other Sunday schools in the neighborhood were established from time to time, under the influence of the American Sunday School Union. In 1828 there is the first mention of a Sunday school for Moravian children, who had always been carefully taught in religious matters as well as in the usual day-school

subjects, and so there had seemed to be no need for Sunday schools of the type then in vogue, which were more of a mission character. In 1828, however, Miss Boehler began to spend two hours each Sunday afternoon giving the older girls practice in reading and writing—a usual thing in the Sunday schools of that day. Classes along similar lines were arranged for the boys from time to time. November 25, 1849, was the beginning of a Sunday school by the Salem congregation for its boys and girls, since which time it has continued with growing efficiency.

About 1839 Home Mission work was begun in the Blue Ridge by Mr. Van Zevely, assisted by Mr. John Vogler and backed by the Home Mission Society, which had been organized in Salem four years before. The work progressed slowly, but on November 24, 1852, a church was consecrated, receiving the name "Mount Bethel."

THE COUNTY TOWN

In January, 1849, the Legislature divided Stokes County, erected Forsyth County out of the south half, while the north half retained the old name, and appointed five commissioners for each county, authorizing each board to purchase a site for a courthouse and other public buildings.

It has always been customary to place the courthouse as nearly in the center of a county as possible, and Salem was very near the middle of Forsyth, so the question of location caused much discussion in that town. Conservatives wanted the courthouse placed three or four miles north of town; progressives thought this would be greatly to the injury of Salem, and that it should be brought as near as possible. The progressives won, and the Congregation Council held on February 5, 1849, agreed to sell land to the new county. In further conferences it was agreed that the courthouse should be placed on the crest of the hill, in the center of the proposed purchase, and that the streets should be continuations of the streets in

Salem; it was also agreed that the price should be five dollars an acre, which was the amount then being paid for land in the vicinity. Congregation Council met again on April 10th, and by a vote which was made unanimous the Aufseher Collegium was authorized to sell 50 or 51 acres to the Forsyth Commissioners. The deed from Charles F. Kluge, as Proprietor, to the Commissioners of Forsyth was for 51¼ acres, and bore date of May 12, 1849; $256.25 was named as the price.

The tract was long and narrow. On a modern map of Winston-Salem it covered the three blocks between Church and Trade streets from the north side of First Street to Sixth Street, and two more blocks between Main and Trade streets to Seventh. While the location of the courthouse had been agreed upon prior to the sale the only conditions named in the deed were that a fee simple deed should be made as soon as possible to the School Committee of the district for the lot on which the free school stood (the lot on First Street between Liberty and Trade), and another deed to Thomas J.

Wilson for the lot which he held under lease (on Second Street between Main and Liberty), he to pay "a reasonable and moderate price" of which one-half was to go to the Commissioners and the other half to Kluge for Salem Congregation. Title was taken by Francis Fries, Chairman of the County Court, for himself and his successors in office.

The tract was laid out in 71 lots, not counting the site for the courthouse, and these lots were sold at auction, the terms being, "a credit of one and two years, the purchaser securing the amount of his bid by an approved bond, and title in fee simple to be made as soon as the purchase money shall have been paid." The first sale was held on May 12, 1849, and all the lots south of Fourth Street were sold, and five lots north of it. Robert Gray bought the first lot, No. 41, (southwest corner of Main and Third streets) paying $465 for it; prices ranged from this down to $46 for the lot next that occupied by the free-school house. A second sale was held on June 22d, and the rest of the lots were sold except five, reserved for a jail and other

purposes. The prices ranged from $35 to $170. The total amount raised by these sales was $8,833.50.

On June 20, 1849, the County Court appropriated $9,000 for the building of a courthouse and jail. The courthouse was a two-story brick building, 44 x 60 feet with its gable end facing south. The portico, 12 feet wide, stretched across the south end, the roof being supported by four columns 30 feet high. In the vestibule stairways on the right and left led to the second floor, which was the court-room. The first floor had a corridor running north and south, with three rooms on each side; the northwest room was occupied by the Clerk of the Court, the northeast room by the Register of Deeds, the Sheriff was next the Register, and the southeast room was reserved for the Grand Jury. The two remaining rooms across the hall were rented to lawyers until they were needed for other purposes. A memorandum of the Chairman shows that the courthouse and jail, together with a courthouse well, were built for $9,073.38; the sale of lots and interest on time payments brought in

$8,970.14, which left an uncovered balance of $103.24, and if to this is added the cost of the land it shows that Forsyth had been provided with a County Town at a cost of $359.49. It is doubtful whether this account could be equaled by any other county!

Of course there were added expenses; a bell was bought, lightning rods were put on courthouse and jail, a ball and weather-vane were affixed to the rod above the cupola on the courthouse, and shelves were built for the Clerk and Register. Streets had to be cleared, and two new highways were opened leading out from the Courthouse Square; Main Street and the cross streets at the Square (Third and Fourth streets) were also declared highways. A fence was put around the Square, "of good sawed white or post oak posts and plank four or five inches wide." In December, 1849, a committee was appointed by the court to select a site for a poorhouse. The place selected was about three and a half miles from the courthouse, on the road to Germanton, and on May 1, 1850, about ninety acres were bought from the Unity of Brethren, the deed

being given by Charles F. Kluge as Proprietor. The cost was $270, and in order to buy the land and erect the necessary buildings the court authorized the committee to borrow $1,000 on behalf of the county.

For two years the new county town had no name apart from Salem, and sales were held and deeds given as though that would be its permanent name. But demand was made from some quarters for a separate name, and in the County Court it was suggested that this might be done by vote of the people at an election. That motion was lost, so the matter went to the Legislature, which on January 15, 1851, passed an act naming it "Winston" in honor of Major Joseph Winston, of Revolutionary fame.

Until the courthouse was finished the Forsyth courts were held in the Concert-Hall in Salem (on the west side of Main Street, midway between Shallowford and Bank streets), the Church authorities having given their permission on condition that no whipping post should be placed there. On March 19, 1849, sixteen "Gentlemen Justices, appointed and commissioned by the Governor of the

State," met in the Concert-Hall and took the oath of office. They then elected for the ensuing year: William Flynt, Sheriff; Andrew J. Stafford, Clerk of the Court; Thomas J. Wilson, County Attorney; F. C. Meinung, Register of Deeds; George Linville, County Treasurer; John H. White, Coroner; Abraham Steiner, Standard Keeper.

All of the justices were entitled to sit in the Court of Pleas and Quarter Sessions, which not only attended to the affairs of the county but tried minor civil and criminal cases. But the law provided that if they wished the justices might annually elect a Chairman and several members, who should constitute a Special Court holding the Court of Pleas and Quarter Sessions on the third Monday in March, June, September and December. On March 20, 1849, therefore, the justices elected Francis Fries, Chairman; Philip Barrow, Andrew M. Gamble, John Reich and Jesse A. Waugh. They also elected a Finance Committee consisting of C. L. Banner, Israel G. Lash and Francis Fries. Taxes were laid as follows:

County poll tax, 60c; on real estate, 19c per $100 valuation.
Poor tax, poll 24¾c; real estate, 5¾c per $100 valuation.
School tax, poll 15c; on real estate, 7½c per $100 valuation.
Total, poll, 99¾c; on real estate 32¼c per $100 valuation.

The Superior Court and a Court of Equity met twice a year, on the second Monday after the fourth Monday in March and September, the first Judge presiding in Forsyth being John M. Dick.

In March, 1850, C. L. Banner was elected Chairman of the Court of Pleas and Quarter Sessions. The Minute Docket of that Court, under date of December 16, 1850, contains an account of the opening of the new courthouse. Court met in the Concert-Hall in the morning, and adjourned to meet in the new building at one o'clock. Rev. Michael Doub offered a prayer, and it was resolved that "Ministers of the Gospel of all respectable denominations" might preach there, the "True Wesleyans" only excepted.

March 17, 1851, Court was held in the courthouse in *Winston*. Allowance of $50 was made for the use of the Concert-Hall in

Salem, and $22 for a Grand Jury room in Mr. James Hall's house. The sheriff was ordered to buy a carpet to cover the court-room floor, "the carpet within the bar to be store carpet, and without the bar home-made."

Under the State Constitution of 1868 the Court of Pleas and Quarter Sessions was abolished, the county affairs being entrusted to a Board of County Commissioners, and the judicial functions reverting to the Superior Court. The first County Commissioners were George V. Fulp, Chairman; William B. Doub, G. H. Renigar, W. A. Harper and Aquilla Pitts. In 1877 a "Court inferior to the Superior Court" was established in Forsyth, for the trial of criminal cases. It was held by three men chosen by the justices of the peace, and they in turn elected one of the three as Presiding Justice. The first three were John W. Fries, presiding; John Masten and N. F. Sullivan. The Inferior Courts were held until 1885, when cases were again transferred to the Superior Court.

In November, 1895, the County Commissioners—M. D. Bailey, R. S. Linville and

E. W. Hauser—took up the matter of a new courthouse; the old one was torn down, and a new one was erected at a cost of $55,000. It was ready for occupancy on January 11, 1897.

The town of Salem was incorporated by the Assembly of 1856-57; Winston was incorporated by the Assembly of 1859. For many years the two lived side by side, each with its Town Commissioners, and they were often dubbed the "Twin City." In May, 1913, by a large majority vote in each town, the two were combined under the name of *Winston-Salem*.

THE TWIN CITY

About ten years after Winston was founded Wachovia was again plunged into the miseries of war. The younger generation of Moravians had no conscientious scruples against the bearing of arms, and went into the Confederate ranks side by side with others from the neighborhood. In June of 1861 three companies left Forsyth for the front, the first two containing a number of Salem Moravians, the third composed of men from the neighborhood, including some from Bethabara and Bethania.

The Forsyth Rifles, commanded by Capt. A. H. Belo, was uniformed by Francis Fries, who in previous years had built the first cotton mill, and then the first wool mill, in this part of the State. Throughout the war the Fries Wool Mill was run on "Confederate Gray," though Mr. Fries (the senior partner) was in poor health when the war broke out, and died before the struggle was over. A flag for the Forsyth Rifles was made by five young ladies of Salem—Misses Bettie and Laura Lemly, Nellie Belo, Carrie

and Mary Fries—and was presented to the company drawn up at the foot of the Bank Street hill. After the war Captain Belo settled in Texas, and when he died his widow presented the flag to the Texas room in the Confederate Museum at Richmond. The same young ladies made a flag for the Forsyth Grays, Capt. Rufus Wharton. This flag is in the Museum of the Wachovia Historical Society. The third company was commanded by Captain Miller.

Throughout the war Salem Academy was filled to overflowing with girls brought from more exposed sections of the South. Wachovia saw Union soldiers only twice, once late in the war when Stoneman's raid reached Salem, and again after the Surrender, when the 10th Ohio Cavalry was stationed in the town. On both occasions the officers prevented damage and protected the school. An epidemic of smallpox, introduced by passing soldiers, was a reminder of the similar experience during the Revolution.

The history of the Civil War is too well known to need further reference. Residents in Wachovia fared as had done their fore-

fathers during the Revolution; they knew hardship and privation, they wrestled with steadily depreciating currency, they feared for the men at the front, they did what they could to furnish supplies, they listened anxiously for news of the conflict, which this time ended in defeat instead of victory.

Then came the Reconstruction days (that bitter interlude which preceded the real reconstruction of the South), when church and state, town and family, faced shattered fortunes and changed economic conditions and went bravely to work to make life over. As the Moravians in North Carolina ended the Revolution without severing relations with the British congregations of the Unity, so after the Civil War they resumed the old fraternal relations with the congregations in the Northern States. The recent World War was an equally severe test of the spirit of Brotherhood, but Moravians from England, Germany and America still meet as Brethren, ignore national politics, discuss and maintain a world-wide mission work, and keep the Unity of Brethren unbroken.

Boys and girls whose tense nerves thrilled to the vicissitudes of the Civil War, whose courage and determination helped to rebuild the State, have lived to see the largest city in North Carolina in the county of Forsyth, in the heart of old Wachovia. The Salem Square is still the center of historic interest; the rebuilding of the courthouse on the old site certifies that the Courthouse Square will remain the civic center for years to come; and about these two foci the city has been built in ever-widening area. Many, very many men and women have come to make it their home, to carry on great business enterprises, but it is interesting to note how certain ideals and industries have persisted. Salem was founded as a church-town; Winston-Salem is a city of churches of every denomination, with large and enthusiastic congregations. In old Salem laziness was counted a disgrace; Winston-Salem is known as a city of industry, where everybody works, rich and poor, men and women alike. Salem began schools when the children of school age could be counted on half the fingers of one hand; Winston-Salem is proud of her

graded schools, her high schools, her college. The love of music has persisted, as witness the many musical organizations. The spinning-wheel, the loom, the knitting-needles of the far past have their counterpart in the factories and knitting mills of today. Matthew Miksch's tiny shop, in which he prepared a little tobacco for the use of those about him, was a faint foreshadowing of the great tobacco industry; the joiners of the Brothers House would look with wonder upon machines turning out carloads of furniture in less time than they needed for a single piece. Interest in good roads is an inheritance, and so is the desire for good transportation facilities to distant points. The early Brethren laid no claim to perfection, they suspended no halos above the heads of their members, but they wrought earnestly and sincerely and "their works do follow them."

PROPRIETORS OF WACHOVIA

The erection of Forsyth County by the Legislature of 1848-49 was the beginning of the modern era of Wachovia. About half of Forsyth is within the bounds of the old Wachovia survey, which extended, roughly speaking, from Rural Hall to Friedberg Church, from Walkertown to Hope Church, from a short distance west of Bethania to a short distance east of Friedland. As the city of Winston-Salem is included within these lines a large majority of the citizens of Forsyth take title to their land directly or indirectly from the Moravian Church.

When the Unitas Fratrum bought Wachovia from Earl Granville the deeds were made to James Hutton, of London, "in trust for the Unitas Fratrum," which was not incorporated, the deeds bearing date of August 7, 1753.

Frederic William Marshall, a naturalized citizen of America by action of the Assembly of Pennsylvania, went from Wachovia to Europe in 1775, returning in 1779. On October 28, 1778, James Hutton transferred to him, by deed, the title to Wachovia, also

"in trust for the Unitas Fratrum." Meanwhile doubt as to ownership had arisen in North Carolina, where it was argued that James Hutton, as an Englishman and absentee owner, had lost his right to Wachovia under the Confiscation Act; and when his transfer to Marshall was reported it was argued that this was after his title was lost and therefore not valid. To settle the question the Legislature, on April 13, 1782, passed an act "To vest in Frederick William Marshall, Esquire, of Salem, in Surry County, all the lands of the Unitas Fratrum in this State, for the use of the United Brethren." This included Wachovia, and certain smaller tracts which Marshall had bought as agent of the Unity, among them the "Blanket Bottom Tract" on which Clemmons stands. The act also confirmed to Marshall a power of attorney from Cossart, who held title as trustee for the Unity to the two tracts "by the Mulberry Fields," on one of which Wilkesboro was built. These two tracts had been deeded by Granville to Cossart for the Unity without additional charge, to make up

for the poor land in Wachovia of which the Brethren found a good deal more than had been estimated.

Since 1753 the Unity had been paying an annual quitrent to Lord Granville, his heir, and the men to whom the fee had been sold. Before the Revolution negotiations had been opened for the purchase of the quitrents by the Unity, which of necessity had been selling land in Wachovia subject to the quitrent and found it very difficult to handle. After the Revolution it was quite logically argued that the Englishman who then owned the right to the quitrents had lost his claim, and that the quitrent system had been automatically wiped out by the success of the Americans, but the leaders of the Moravian Church in Europe felt that their honor was involved, and proceeded to carry out the contract. Marshall took over the quitrents, and thereby the fee simple title, on May 6, 1788, paying the Rev. Wm. Horne, who was "Lord of the Fee," the sum of £1,000. The total price of the Wachovia land may therefore be estimated as follows:

Initial price.....	£ 500:	
4% interest 4 years...	80:	
		£ 580: –: –
Quitrents, 35 years.....		5,192: 2: 3
Purchase of quitrents.....		1,000: –: –
Pounds Sterling.....		6,772: 2: 3

This was about $32,777.02, a very small sum in view of the present value of the same land, but a large amount in its day, and probably the most remunerative sale that Lord Granville made in his extensive domain. Governor Tryon once remarked that Lord Granville was receiving more quitrents from Wachovia than from all the rest of his land put together.

Frederic William Marshall died on February 11, 1802, and under his will the title to unsold Unity land in North Carolina passed to Christian Lewis Benzien, of Salem.

Benzien died November 13, 1811, and by his will the title passed to John Gebhard Cunow, of Bethlehem, Pa.

On March 28, 1822, Cunow transferred the title, by deed, to Lewis David deSchweinitz, of Bethlehem, Pa.

February 8, 1834, deSchweinitz died, and the title passed under his will to Henry William Van Vleck of New York City.

Van Vleck transferred it by deed, August 7, 1844, to Charles F. Kluge, of Salem.

On April 19, 1853, Kluge transferred it by deed to Emil A. deSchweinitz.

Some of these Proprietors did not live in North Carolina, and the local officer, who represented the Unity and managed the land sales under power of attorney, was known as the "Administrator"; some of the Administrators were also Proprietors. The Administrators were:

Frederic William Marshall, 1763-1802
Christian Lewis Benzien, 1802-1811
Lewis David deSchweinitz, 1812-1821
Theodore Shultz, 1821-1844
Charles F. Kluge, 1844-1853
Emil A. deSchweinitz, 1853-1869

When Salem was founded a 3,159-acre lot was set aside for the use of the congregation; it was held under lease, an annual payment being made to the Unity. In May, 1826, Salem Congregation decided to buy the unsold portion of this lot, which amounted to 2,485 acres, including the Town of Salem,

in which no lots had been sold, all being held under the lease system. The price was $2,795.62½, or $1.12½ per acre, and it was agreed that the title should remain in the Proprietor; but after that date he, or the Administrator as his attorney, made deeds to Salem land only by order of the Salem Congregation Boards. The debt to the Unity was gradually paid off, and the last payment, in April, 1849, was made with part of the money paid by Forsyth County for the courthouse tract.

The lease system was abrogated by Salem Congregation Council on November 17, 1856, but with the proviso that members who preferred might continue to hold their lots under the old leases as long as they chose, and a scale of prices was established for lots in different parts of town, according to which the leasehold should be exchanged for freehold. Some residents acted at once, fee-simple deeds being given by the Proprietor or Administrator at request of the Aufseher Collegium; others drifted along until some definite change in ownership brought up the matter, and in a few cases title was not taken until recent years.

In 1859 a revised set of Rules and Regulations was adopted by Salem Congregation, the duties of the Church Boards were more clearly defined, and the old Aufseher Collegium, or Board of Overseers, became the Board of Trustees. They could not take title to the land, however, until 1874; in January "The Congregation of United Brethren of Salem and its Vicinity" was incorporated, and on July 10 Emil A. deSchweinitz gave them a deed to the unsold Salem land, with the exception of a few lots in Salem, reserved for special reasons.

During the Civil War the Moravian Church suffered severe financial losses, along with the rest of the South. About 1869 the leaders in Wachovia decided to buy the unsold Unity land in North Carolina, probably being shrewd enough to see in that the best if not the only way to recoup the Provincial funds. With this purchase arranged the office of Administrator came to an end in Wachovia, but the Proprietor continued to serve until 1877. In January, 1877, the "Board of Provincial Elders of the Southern Province of the Moravian Church, or Unitas

Fratrum" was incorporated; and on December 1st of that year Emil A. deSchweinitz, as Proprietor, deeded to them the remaining Unity land in North Carolina. From 1869 to 1877 deeds to Wachovia land outside of the Salem tract were made by the Proprietor by order of the Board of Provincial Elders; prior to 1869 he had acted as representative of the Unity at large, and for the benefit of general Unity funds. After 1874 and 1877 deeds were made by the Chairmen of the two incorporated Boards, as instructed by their Boards, and for the benefit of Salem Congregation and the Southern Province respectively.

A FEW DATES

There is a fascination about dates which it is difficult to explain. Shown a building, introduced to a congregation, the first question asked is usually: "How old is it?" The following dates have been gathered from various records, and are presented as a matter of reference. For convenience the congregations are named alphabetically instead of chronologically.

Advent.	Cool Spring Sunday school begun early in 1835.
	Union of Cool Spring and Pleasant Fork Sunday schools, May 25, 1845.
	Pleasant Fork became a filial of Friedberg in 1893.
	Advent Chapel built in 1897; consecrated December 2, 1898.
	Advent Congregation organized June 22, 1924.
Bethabara.	Founded November 17, 1753.
	Present church consecrated November 26, 1788.
Bethania.	Site selected June 12, 1759.
	Congregation organized April 13, 1760.

Bethania	Present church consecrated on March 19, 1809.
Bethesda.	Begun as a filial of New Philadelphia.
	Church built 1897.
Charlotte.	Congregation organized November 7, 1920.
	Church built in 1924.
Clemmons.	Congregation organized August 13, 1900.
Eden.	Begun as a filial of Friedberg in 1875. (See New Eden.)
Enterprise.	Begun as a filial of Friedberg in 1896.
	Church consecrated April 11, 1898.
Friedberg.	Preaching begun December 2, 1759.
	Congregation organized April 4, 1773.
	Present church consecrated on July 28, 1827.
Friedland.	Settlement begun in 1770.
	Congregation organized September 3, 1780.
	Present church consecrated on October 31, 1847.
Fulp.	Church consecrated October 28, 1893.
	Congregation organized November 11, 1893.
Greensboro.	Sunday school begun April, 1907.

Greensboro.	Congregation organized on October 5, 1907.
	Present church bought, 1907.
High Point.	Group organized, July 19, 1925.
Hope.	Society organized November 23, 1776.
	Congregation organized August 26, 1780.
	Present church consecrated on August 29, 1896.
Houstonville.	Group organized on December 3, 1924.
	Church built in 1925.
Kernersville.	Members of Friedland congregation erected local church, 1866-7.
	Resident pastor installed February 20, 1870.
King.	Group organized October 5, 1924.
	Church built in 1925.
Macedonia.	Services begun September 16, 1854.
	Congregation organized August 8, 1856.
	Present church consecrated September 7, 1878.
Mayodan.	Congregation organized November 29, 1896.
	Church built in 1896.
Moravia.	Congregation organized October 3, 1896.
Mount Airy.	Group organized March 15, 1925.

Mount Bethel.	Congregation organized November 25, 1852.
	Sunday school reorganized May 7, 1893.
	Present church consecrated October 25, 1924.
New Eden.	Group organized January 28, 1923.
New Philadelphia.	Congregation organized November 1, 1848.
	Present church enlarged and rededicated May 26, 1894.
Oak Grove.	Congregation organized September 25, 1887.
	Church consecrated May 14, 1888.
Old Town.	See Bethabara.
Pine Chapel.	Sunday school conducted there for many years.
	Congregation organized November 16, 1924.
Providence.	Congregation organized in the fall of 1880.
	Church consecrated July 16, 1881.
Salem.	Town begun in 1766.
	Congregation organized November 13, 1771.
	Home Church consecrated November 9, 1800; enlarged and rededicated November 30, 1913.
	Home Moravian Sunday school begun November 25, 1849.
	Elm Street Sunday school begun about 1845.

Salem.

Rondthaler Memorial Sunday school building opened June 15, 1913, and the Elm Street Sunday school added to the Home School.

Ardmore congregation organized June 29, 1924.

Calvary Sunday school begun 1889.

Congregation organized April 20, 1893.

Present church built in 1925.

Christ Church Sunday school begun March 26, 1893.

Congregation organized on October 25, 1896.

Present church built in 1895.

Fairview Sunday school begun May 5, 1895.

Congregation organized July 12, 1908.

Present church built in 1925.

Fries Memorial. East Salem Sunday school begun in 1876.

Congregation organized December 2, 1888.

Present church built in 1914.

Immanuel. West Waughtown Sunday school begun in 1910.

Congregation organized on October 6, 1912.

Church built in 1912.

Salem.	Trinity. Centerville Sunday school begun in March, 1886.
	Congregation organized on October 2, 1887.
	Trinity congregation (including Centerville members) organized July 14, 1912.
	Present church consecrated on April 5, 1914.
St. Philip's.	(Colored). Congregation organized May 5, 1822.
	Present church built in 1861; a large addition in 1890.
Wachovia Arbor.	Sunday school begun January 6, 1889.
	Congregation organized November 6, 1893.
	Church consecrated November 26, 1896.
Willow Hill.	Church built in 1895.

MORAVIAN BOOKS

For the benefit of students who may wish additional literature concerning the Moravian Church it may be noted that the following can be secured through the Moravian Book Shop, 428 Main Street, Bethlehem, Pa.:

History of the Moravian Church, (the Ancient Unitas Fratrum) by Edmund deSchweinitz, S.T.D.

History of the Moravian Church, by J. E. Hutton, M.A.

Our Church's Story, by A. H. Mumford, B.D.

Bicentenary Pamphlets.

History of Bethlehem, Pa., 1741-1892, by Rt. Rev. J. M. Levering.

A History of the Moravian Church in New York City, by H. E. Stocker, Ph.D.

A Home Mission History of the Moravian Church in the United States and Canada, by H. E. Stocker, Ph.D.

Twenty Years of Pioneer Missions in Nyasaland, by Rt. Rev. J. T. Hamilton.

A History of the Moravian Missions Among the Indians on the White River in Indiana, by H. E. Stocker, Ph.D.

Moravian Missions among Southern Indian Tribes, by Edmund Schwarze, Ph.D.

David Zeisberger and His Brown Brethren, by W. H. Rice.

Moravian Mission Atlas.

Moravian Customs and Other Matters of Interest, by H. E. Stocker, Ph.D.

Christian Doctrine and Systematic Theology, by Augustus Schultze, D.D., L.H.D.

Daily Text Book.

The following additional books may be procured through the Archivist's Office, 224 South Cherry Street, Winston-Salem, N. C.:

Where the Star Still Shines, by Winifred Kirkland.

The Easter People, by Winifred Kirkland.

The Moravians in Georgia, 1735-1740, by Adelaide L. Fries, M.A.

Funeral Chorals of the Moravian Church, by Adelaide L. Fries, M.A.

Part II

TODAY

THE MORAVIAN CHURCH AMONG THE CHURCHES

History assigns to the Moravian Church the position of *Standard Bearer of Protestantism.* Not only is she one of the many churches or denominations which compose the Protestant Christian Church, but she is, in point of time, the *first* of them all.

The records show that those who composed her first membership and, separating from the Church of Rome, formed her independent organization, were the forerunners in that great movement known as the Reformation. In fact the time of the founding of the Moravian Church is more accurately fixed in the Pre-reformation period, whose outstanding leader was the Bohemian preacher, educator and martyr, John Hus. The year of her organization was 1457, some sixty years before the time of Martin Luther.

Thus the Moravian Church has the distinction of being *the oldest* of Protestant Churches.

The Pioneer Church of Christian Missions is another designation which is generally

accorded her. No less an authority than Dr. Arthur T. Pierson, in speaking of the great Mission enterprise, has said:

> In the vanguard of God's visiting of the nations to take out of them a people for His name, among the forerunners and the first of them were the Moravians. God made Herrnhut the cradle of Missions and there revived the Apostolic Church. Three principles underlay the whole life of the United Brethren. Each disciple was, first, to find his *work* in witness for God; second, his *home* where the widest door opened and the greatest need called; and third, his *cross* in self-denial for Christ. As Zinzendorf said: "The whole earth is the Lord's; men's souls are all His; I am debtor to all."

The beginning of Moravian Missions was in the year 1732, which antedates the great movement in England under William Carey by full sixty years, and the organization of the American Board of Commissioners for Foreign Missions by seventy-eight years.

A third distinction which belongs to Moravians is the fact that their church has maintained itself for almost five hundred years as *a world-wide Unity.*

Though existing in four independent Provinces on three continents, and in twelve widely separated mission fields reaching to

the very ends of the earth, the Moravian Church *is one*. She has never given up her international character and has always considered it well worth the effort and the expense to witness before the world to the possibility of a world-wide Christian Unity.

If proof were needed to show that the bond of Christian faith and love and service is stronger than the rivalries of nations, the confusion of tongues and customs, and the hatreds engendered by war, it could be readily found in the continuance of the spirit of brotherhood and coöperation in the members of this international church.

Nothing has given greater occasion for misunderstanding concerning the Moravian Church than *her name*. Because of it many have been led to class her as a "foreign" church. The truth is, however, that she is as fully American as any of the well-known denominations—Methodist, Baptist, Presbyterian, Lutheran or Episcopalian. Her service in America antedates the signing of the Declaration of Independence by more than a generation, and the formal setting up of the government of the United States under

President Washington by sixty years. It is interesting to note that the vessel which brought John Wesley, the founder of Methodism, to America also brought the second company of Moravians to join those who had already begun their labors for Christ in the New World.

It has been pointed out that the same kind of circumstance that caused the first Congregationalists in America to be called "Pilgrims" caused the name "Moravian" to be applied to those who were members of this Church. The name by which the Church was first known was "The Unity of Brethren," or in Latin, "Unitas Fratrum." But in 1749, when the British Parliament, in view of the activities of the Church in her possessions, examined into her origin and history and recognized her as an "Ancient Episcopal Church," the official act referred to her members as "Moravians" in recognition of the fact that Moravia had been one of the ancient seats of the Church. The name has clung to them ever since, and has become so generally and favorably known that it has been officially adopted in all English-speaking

lands as the name of the Church; and in the United States the two Provinces of the Church are known as *the Moravian Church in America, North* and *South*.

DOCTRINE AND PRINCIPLES

It has sometimes been said that the Moravian Church was "a church without a creed," and while, in a sense, the statement is true yet it has led to a very serious misunderstanding. It is a fact that the Moravian Church has never put forward a separate creed. She has never sought to add another to the many creeds of Christendom; but it would be far from the mark to infer from that that she had no definite standards of Christian doctrines, or principles for which she stands. Her record through five fierce persecutions is proof that she has been a staunch "defender of the faith once delivered to the fathers."

One sentence will suffice to state the doctrinal position of the Moravian Church. From the earliest days until now she has been *a Scripture-grounded, Christ-centered Church.* We stand upon the Scriptures of the Old and New Testaments, and we preach "Christ and Him crucified." Of every person who is received into our membership we ask: "Do you believe in your heart and confess with

your mouth the divine truths of the Holy Scriptures; and do you now declare your desire, by the grace of God, to abide by them as the rule of your conduct in life and the ground of your hope in death?" As for the central article of our faith, the doctrine which has precedence over all others, it is: "Christ and Him crucified remains our confession of faith."

The Moravian Church has never sought to find points of difference between herself and other churches, concerning which she might dispute with them. She is not a controversial church. She has sought the rather to emphasize those great truths which she holds in common with others. Her chief interest has ever been one of *life* rather than doctrine.

"Her beginning as a church was not made in a doctrinal, but rather in a *practical* Reformation. She would doubtless have continued part of the National Church of Bohemia if she had been satisfied that the people *lived* right. What she has evermore desired has been the union of believers in Christian living. Moravians were content to sit at

the feet of Luther and Calvin, and many another great teacher sent of God, in order to learn doctrine which might lead them to better lives."

"The distinguishing characteristic of Moravian belief is *a point of view* rather than a strictly formulated creed. This is largely due to the influence and service of Count Zinzendorf, our second founder and the outstanding figure in the days of the renewal of the Church. He said of himself: "I have but one passion, and that is Christ, and He only." By his great personal influence, his sermons, hymns, conversations and self-sacrifices, he greatly developed and enlarged the Christ-centered idea, and fixed it permanently in the Church. This central principle caused every doctrine and every practice to be considered by Moravians in its bearing upon the atonement, the love and the living presence of the Christ of God."

Thus, while centering all upon the vicarious atonement of Christ, the Moravian Church nevertheless gladly subscribes with other Evangelical Christian churches to the univer-

sally accepted truths of the Scriptures. Among these may be mentioned the following:

The Inspiration of the Scriptures (2 Tim. 3:16) and their sufficiency as the Guide Book of Life (Ps. 119:105).

The recognition of a Triune God—Father, Son and Holy Ghost (Matt. 28:18-20).

Salvation through faith in the crucified and risen Saviour (Acts 4:12, and Rom. 1:16).

The Headship of Christ over His Church (Eph. 1:22).

The presence and comfort of the Holy Spirit in the heart and life of the sincere believer (John 16:7).

The responsibility of the Church and of the individual Christian to seek the lost and to carry out the Great Commission (Matt. 28:19).

The privilege of every true Christian to partake of the Sacrament of the Holy Communion (I Cor. 11:23-26).

The unity of all believers in Christ Jesus (John 17:21 and Eph. 4:4).

The Second Coming of Christ in glory (Acts 1:11; I Thess. 4:16).

The Resurrection of the Dead and Life Everlasting (John 6:40; 11: 25, 26; I Thess. 4:14-17).

The Moravian Church practices and encourages infant baptism, believing that "Jesus Christ wrought a perfect atonement for and redemption from sin, and that the child is entitled to receive the outward sign and symbol of this redemption." But, though

encouraging the practice, it is never made compulsory upon parents, and baptized children are never accounted full members of the Church, nor are they permitted to participate in the Holy Communion, until they have arrived at the age of accountability, voluntarily made their public profession of faith, and "confirmed" their baptismal covenant.

While not criticizing nor condemning those who make use of other modes of baptism, the Moravian Church practices the pouring or sprinkling of water, and believes these forms to be more scripturally symbolic of that higher baptism of the Spirit which all believers should seek as the sign and seal of their acceptance with God. But recognition is given to any Christian mode of baptism when application is made to transfer membership to us from other denominations, and rebaptism is not required.

The Easter Morning Litany, better than any other printed form of the Church, sums up her doctrine and may be considered her answer to the question: What do Moravians believe? She also gladly subscribes, with the other churches of Christendom, to the

Apostles' Creed, and has given it place in her liturgical services.

From the time of her founding the Moravian Church has stood for the principle of *Christian Unity*, and it has been one of her fondest purposes to help realize that prayer of the Saviour: "That they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in Us."

To this end she has never followed an aggressive course of denominational expansion. It was with reluctance that the Ancient Church (Unitas Fratrum) found it necessary to separate from the established Church; and it was for long that Count Zinzendorf refused to consider the Renewed Church as a separate and distinct organization. An "Ecclesiola in Ecclesia," a little church within the Church, was rather the idea that prevailed for long years. To be a sort of spiritual leaven within the Church, quickening her life and fostering her growth, was the end which was had in view.

This fact undoubtedly accounts to a large degree for the comparative smallness of the Moravian Church. Her early leaders did not

desire her to be anything else. They sought to keep her small that she might better fulfill the purpose which they entertained for her.

The fraternal spirit towards other portions of the Christian Church is evidenced again in the promptness and whole-heartedness with which she coöperates in great inter-denominational efforts for the advancement of Christ's Kingdom, and in the cordial welcome which is always extended to members of other denominations to participate in her services and partake with her members in the Holy Communion. This attitude towards other bodies of Christians has met with a most cordial reception on their part, and has served not only to gain friends for the Moravian Church as such, but to further the cause of Christian Unity throughout the whole of Christendom.

It is interesting to note, too, how certain elements entering into her life and worship serve as points of contact with other denominations and thus promote fellowship and coöperation. From Bishop Edward Rond-

thaler we have the following interesting setting forth of this characteristic of our Church:

Because of formal recognition of our Episcopate by act of the British Parliament in 1749, the Episcopal Church has fraternized with us for nearly two centuries, and has welcomed our bishops to her pulpits. Calvin and his fellow-reformers at Geneva were warm friends of the Unity, and the synodical character of our Church has, among Presbyterians, confirmed this old attachment. With Luther our forefathers were in friendly correspondence, and learned much from him, and we have always declared our substantial agreement with the Confession of Augsburg. With the Methodists we have the tender tie of the conversion of the Wesleys through their friendly converse with Böhler, Spangenberg and others. Thus we are united in the special emphasis which we and they are accustomed to lay on the experience of the forgiveness of sins through faith in our sin-atoning Saviour. And although we baptize infants, and administer baptism by sprinkling or pouring, yet our kindly appreciation of the Baptist position, and of that close adherence to the Scriptures which we prize in common with them, has been the occasion of much fellowship between us.

The Moravian Church is possessed of a warm *Evangelistic Spirit.* How could it be otherwise with a church whose life was renewed in a time of gracious revival, and

whose passion has been "to win for the Lamb slain the reward of His suffering?" Much interest has always been taken in the spiritual nurture of the many souls entrusted to her care, but she has also been conscious of her responsibility to help to complete the mission of her Lord, who came "to seek and to save the lost."

In the Southern Province the new period of growth and development relates itself very directly to the renewed effort along evangelistic lines which began with the latter half of the nineteenth century, under the leadership of men like the Revs. Lewis Rights, R. P. Leinbach and Samuel Woosley. It was encouraged and greatly furthered by Bishop Edward Rondthaler and his colaborers in the period which followed, and the result has been another spiritual renewal of our life. Today a definite place in the program of each congregation is set apart for evangelism, and the laity, both men and women, are encouraged to be "fishers of men."

In churches of the rural sections, as well as in towns and cities, seasons of grace and

refreshing from the Lord have in recent years kept the Church constantly revived, and have led to the extension of the Church into many new fields.

DISTINGUISHING CUSTOMS AND PRACTICES

Through the years many customs and practices have so fixed themselves in the life and services of the Moravians that they may be mentioned among those things which differentiate our Church from others.

Foremost among them is the emphasis placed on the observance of the great *Church Festivals* commemorating the life, death and resurrection of Christ. Christmas, the Passion Week, and Easter, are outstanding events in the Church Year, and are used as occasions when the great fundamental truths concerning our Lord may be proclaimed anew to the world.

Our observance of these great days has in recent years been given very wide publicity. Newspaper sketches, articles in various magazines, and two booklets by Miss Winifred Kirkland (*Where the Star Still Shines* and *The Easter People*) have called attention to our manner of observing these occasions, and have shown a gratifying appreciation of the spirit of our observance. They have served,

too, to attract many visitors to the celebrations, and have in that way made it possible for the benefits of the services to reach a much wider circle.

Many *Memorial Days* also have place on the year's calendar, and are commemorated with appropriate services, being rallying points in the progress of the year. The anniversary of the martyrdom of John Hus (July 6, 1415) furnishes the occasion for one, and serves to keep the Church of today mindful of the service and self-sacrifice of him who was in an important sense her spiritual "father." The great revival of August 13, 1727, is another, and gives opportunity for recalling those wonderful experiences in the midst of which the Church was renewed and started again on its mission for Christ. It is natural that the anniversary of the beginning of our foreign mission work (August 21, 1732) should furnish occasion for the third. The fourth commemorates the remarkable experiences in 1741, when the Synodical Conference in London was led to abolish the office of Chief Elder of the Church and to declare that henceforth that commanding

spiritual position should be filled only by Jesus Christ, whom God had appointed Head of the Church. This anniversary event is fixed for the Sunday nearest November 13th.

Covenant Days, too, are observed with much interest and blessing. From the days of renewal the membership of the Church was divided into groups or "choirs" according to age, sex and condition in life, for the purpose of spiritual care and instruction. Little boys, little girls, older boys, older girls, single brethren, single sisters, and various divisions of the married classes, made up the full "choir system." Then certain days of the year were designated, and not without special reasons, for the holding of the covenant day of each choir. On the appointed day members of the choir would be gathered in services peculiarly their own, and would be given instruction especially fitted for their station. The Covenant Day observance today usually includes a Lovefeast for the covenanting class and a celebration of the Holy Communion.

Congregations are not bound to the observance of these days, but encouraged to do

so because of a certain spiritual gain which comes from them. While the time of observance and even the grouping of choirs may differ, the following list gives the more important ones as observed in our Southern Province:

May 4th, for Single Sisters and Older Girls.
August 17th, for the Children.
August 29th, for the Single Brethren and Older Boys.
September 7th, for Married Brethren and Sisters.

The holding of *Lovefeasts*, after the practice of the Apostolic Church, when Christians partake together of a simple portion of food and join together in singing hymns of Christian fellowship and love, has come to be one of the outstanding customs of our Church, and has proved to be a real means of grace. Christians of other denominations are attracted to our Lovefeasts in large numbers, and thus the spirit of fellowship and brotherhood is greatly advanced.

The use of the *Daily Text Book* may also be considered one of the distinctive practices of Moravians.

Go to be the guest in a Moravian home, and each morning you will hear the daily texts—

one from the Old Testament and one from the New—read at the hour of family worship, either before breakfast or while the family is gathered around the table. The little book from which they are read is familiar to all Moravians, and represents a definite form of spiritual service and daily practice which extends back almost two hundred years to 1731.

We are told that after the renewal of the Church in 1727 it was the custom of Count Zinzendorf to select Scripture verses as "a guide for the daily devotions and conduct" of the members, and he added to them a stanza of some appropriate hymn. In 1731, for the first time, the Scripture portions were selected for a whole year in advance and given to the members in printed form.

This custom has continued until the present and this book of "Daily Texts," as it has come to be called, is now in use in 200,000 homes, in all portions of the world, and has become a sort of bond of Christian fellowship and international good will. "At present 145,000 copies are printed for Germany, 16,000 for French Switzerland and France, 5,000 for

England, 8,000 for the United States, 1,800 for Denmark, and 30,000 in shortened form for Sweden. Several thousand copies, also, are printed in Moravian Mission fields in the dialects of the natives.

"The Moravian Church considers it a great favor, received from the Lord, that by the yearly issue of this book it may contribute toward the fulfillment of the Saviour's prayer 'that they all may be one'."

The little book has also been made a sort of Church Year Book, giving in its Appendix the names and addresses of the ministers of the Church, the official Boards, the statistics of the Provinces and Mission Fields, and other items of Church interest.

Inquiry is often made of Moravians concerning other practices which in days now distant prevailed in the Church and gave us a rather unwelcome notoriety as a religious body of "peculiar" ideas and customs. Such practices were always given undue emphasis by those who were not in touch with the spirit of the people and did not have the same "faith" concerning the Church in relation to its members. But they have long since

ceased among us, having served their purpose or satisfied the existing demand for them.

Marriage by lot, the holding of land by the Church under the lease system, the control of all community affairs by Church authorities, and the establishment of exclusive Moravian settlements, have long ago disappeared. Today Moravian church and community life does not differ noticeably from that of other Christian bodies, although there is still the desire to retain those customs and practices of the old economy which, fitting themselves into the new age, make for more efficient service and Christian upbuilding.

MORAVIAN CHURCH MUSIC, LITURGIES AND HYMNS

A place of prominence in the worship and services of the Moravian Church has been given to *Music*, and it has been found to be an invaluable aid in the expression and development of the religious life of the people. Its encouragement in the home has also been found to have great cultural value.

Some have said the religion of Moravians was a "singing" religion. We might well wish it were true. We try to make it so. "It was one of the charges brought against John Hus that he endeavored to seduce people by translating his doctrines into song." And the poet Huder, in commenting on the music of the Ancient Church, said: "The hymns of the Bohemian Brethren are instinct with simplicity and devotion, with a fervor and a spirit of brotherly love, which we must not hope to imitate."

Dr. Stocker, in his interesting little book entitled *Moravian Customs*, has told us of the place assigned to music in the life of the Renewed Church. He says:

As in the ancient Brethren's Church, music was a vital part of life and worship at Herrnhut. To the Brethren religion meant life, and music was identified with their religion. Therefore every day and every pursuit had its sacred lyric. When a Moravian of former times went on a journey he had his "traveling hymns." These he sang in the solitude of his chamber before retiring or when he arose in the morning. They also helped to make his journey pleasant. The mother soothed her child with the familiar "cradle hymns." "Spinning hymns" lightened the labor at the spinning wheel. Thus music or song crowned the life and work of old and young. Although the majority of their hymn-tunes, and the greater part of the music they performed, were not original, they so inspired this music with their distinctive spirit that it seems peculiarly their own.

With such a heritage as this one can easily understand why the Moravian Church in America has become so widely known for its encouragement of the art of music, and why its services from the earliest times laid special stress upon it.

It is the congregational singing which is one of the most striking features of Moravian worship. Everybody sings, young and old, and with a heartiness that is often inspiring. This is greatly aided by the memorizing of

hymns, a custom which in other days was practiced much more than at present.

But instrumental music has its place likewise; the Church Band, especially, is given a place of prominence in the Moravian Church above that in any other church of our acquaintance. With us the band makes announcement of the great festal days; it informs the congregation, by the playing of chorals from the belfry, of the death of members, and in the funeral service leads the singing around the grave as well as playing well-known hymns of faith and Christian comfort on the way to the place of burial. And the great Easter celebration as carried out in our larger congregations would be altogether impossible but for the service of these musicians.

The splendid harmony of the stately chorals, played with fine expression and carrying with it the memory of well-known hymns, has a great influence over the thousands who gather for the Early Service on Easter Day, and accounts in large part for the order and reverence of the occasion which is the subject of such frequent comment.

Much of the impressiveness and lasting good which have come from this great Resurrection Service has been due to the loyal spirit of coöperation and consecrated effort of the hundreds of men and boys who are members of the Easter Band.

The Moravian Church belongs to the *liturgical* rather than the non-liturgical churches, and yet, in this as in other things, the use of the Liturgy is never made compulsory. A very complete and rich collection of Liturgies has been provided for all the important occasions of the Church Year, and included among them is "The Litany" used regularly in many of our churches on Sunday morning. It is a broad and comprehensive collection of petitions taken largely from the Scriptures, and is considered by competent authorities as approaching the ideal for services of that character.

While congregations are permitted to exercise their own choice concerning the use of the Liturgies, experience has proved that those churches which make use of them are greatly enriched in their spiritual life, and secure a most helpful participation of their members in the worship of God's house.

Moravian Graveyard
Arrow indicates walk taken by the ministers at the Early Service on Easter Morning

But, while encouraging the use of the Liturgy, it is never done to the discouragement of voluntary prayer on the part of clergy and laity. We are able in that way to combine the most scriptural forms with the greatest liberty of worship in spirit and in truth.

Moravian services to a remarkable degree appeal to Christians of all households of faith. Whoever comes to worship in a Moravian church is always thoroughly at home there.

The Moravian Church is also rich in her *hymnology*, having produced many hymn-writers of merit from her own members. Our hymns are often more than hymns. They are real homilies, and set forth the great teachings of Christ and of the Church, and present us with the rich spiritual experiences of their writers.

There is a wide contrast between the so-called "gospel songs" of the present time and the hymns of the Moravians, written to dignified stately measures and fervent with the spirit of worship.

Our *Hymn Book* takes rank among us second only to the Scriptures as a means of grace, and we seek to encourage its use in the home and family circle and in the school as well as in the church. The memorizing of hymns is encouraged, and is looked upon as a great aid to Christian living, and a means of Christian edification.

CHURCH POLITY

There are few phases of Moravian Church life more interesting than her government. It has been projected on broad and sound principles, which have given the utmost liberty of individual, congregational and provincial action consistent with good government.

Ours is a very democratic form of government, being congregational at the one end, through Congregation Councils which admit of individual expression of conviction and judgment, and synodical at the other end, giving the elected representatives of the different congregations opportunity to express the will of their constituency concerning all matters relating to the Church's life. The Synods in turn elect representatives to the General Synod, the highest authority of the Church and that which represents in tangible form the world-wide character of our Unity.

Provincial Synods have the privilege of submitting any question touching Church life or polity to the General Synod, and even

individuals and congregations have the right of appeal to this highest body of the Church.

The General Synod speaks for the Church on all matters of Christian doctrine, reviews the various phases of Church activity, makes inquiry into the state of religion of the Provinces, and provides for the conduct of our widely extended Mission work. It also arranges, through the election of various boards, for the carrying on of the united interests of the Unity within the period between the meetings of the General Synod.

Another phase of our government, which is of vital interest to the congregations and the ministry of the Church, is that which provides for the pastoral care of the congregations. Over each Province of the Church there is an executive board, known as the Board of Provincial Elders, elected by the Synod of the Province to serve until the meeting of the next Synod. This Board, in the Southern Province, is composed of five members, three from the ministry of the Province and two laymen, and they administer the affairs of the Province. They provide congregations with pastors, and pastors with churches, but only

after consultation and agreement with all parties concerned. There is a total absence of arbitrary procedure among us, and the principle of "conference" regarding the work prevails everywhere. This makes it the work of the many rather than the few, and invites as well as cultivates the spirit of Christian coöperation and service.

Strictly speaking, the Moravian Church is Episcopal. She has three orders in her ministry, viz.: deacons, presbyters and bishops. Even so exacting standards of the Episcopate as those held by the Anglican Church or the Protestant Episcopal Church are fully met by us. The act of Parliament of 1749 recognized the validity of our Episcopate, finding that it had been regularly transferred to us from apostolic times.

The Moravian Church, however, has never seen fit to give great emphasis to the Apostolic Succession, nor has she used the office of bishop in the Renewed Church for executive or administrative purposes. Her conception of it is altogether spiritual. A Moravian bishop may hold a very humble pastorate and yet be a bishop in full standing and service.

His position may be defined as "A Pastor of Pastors." The only definite function of his office which marks him from his fellow ministers is his right to ordain to the ministry, or to perform the ceremony which marks the elevation from one order of the ministry to another. It is his privilege, too, to counsel with his ministerial brethren, to encourage them to Christian growth and endeavor, and to bear them and the spiritual interests of the Church before the Lord in earnest intercession. In such ways the influence of the Episcopate has been of very great blessing throughout the long centuries of our Church's life.

Usage has, nevertheless, brought to the bishop's office wide opportunities for expressing the Church's spirit of fellowship with other denominations, and for presiding over great Church occasions. The laying of a corner stone for a new church edifice, the consecration of a church, and even the observance of our Church anniversaries, are occasions which we feel receive added dignity and importance when presided over by a bishop of the Church.

THE BROTHERLY AGREEMENT

It has been previously said, and yet cannot be emphasized too often, that the chief interest of the Moravian Church has always centered in Christian living. True faith issues in daily conduct and life, and hence those who are interested in knowing what the Moravian Church stands for will be interested in the reading of "The Brotherly Agreement." This document, which comes to us from the year 1727 in its present form, except for the omission of certain injunctions dealing with civic affairs, embodies the essential points of agreement of those Brethren who first established the ancient Unitas Fratrum. It may on that account be said to be one of the oldest and strongest links binding the Church of the twentieth with the Church of the fifteenth century.

As a plain statement of the aims and purposes which bind the members of this ancient Protestant Church together, giving at the same time their practical interpretation of Christian living, this "Brotherly Agreement" has never been surpassed.

The Brotherly Agreement of the Moravian Church

1. The fundamental object of our religious union is to constitute a Church of Jesus Christ in which the pure Word of God is preached, the Sacraments are duly administered, and Christian discipline is maintained.

2. As members of the Church of United Brethren, commonly called Moravians, we acknowledge the Holy Scriptures of the Old and New Testaments to contain everything essential to salvation, and to be the only rule of our faith and practice.

3. We recognize as a true member of Christ's body, the Church, every one who, through the Holy Ghost, has experienced the new birth. Hence, we regard all children of God as our brethren in Christ, loving them sincerely and heartily. We decidedly disclaim all sectarian animosities arising from diversity of views on points of doctrine, discipline or church-government. We desire to live in cordial fellowship with the members of all evangelical churches.

4. Esteeming it a great privilege to meet together for the worship of God and for mutual edification, we will be faithful in attending our Church services, "not forgetting the assembling of ourselves together." (Hebrews x, 26.)

5. We consider ourselves faithfully bound to provide a sufficient and suitable support for our min-

isters and their families; and we will also bear a part in defraying all other expenses connected with the services of the congregation.

6. As members of the Moravian Church we consider ourselves in duty bound to contribute to Causes of the District to which we belong, and of the Brethren's Unity at large.

7. We recognize our children to be the property of our Lord Jesus Christ, purchased with his precious blood in order that they might be brought up in his nurture and admonition. (Ephes. v, 4.) Hence, it is expected of parents to pray for their children, train them in the commandments and love of our Saviour, guard them against what might prove hurtful to their souls, gather them in family devotions, and set them a consistent Christian example. We further regard it the duty of parents that they cause their children punctually to attend school, religious instruction and the church services; that they provide them with suitable employment at home, and accustom them to habits of order, decorum and diligence in the business of life.

8. We will endeavor, in true, brotherly love, to serve and aid one another; to bear with and forgive one another, mutually to exercise meekness, humility and becoming respect, and carefully to avoid backbiting, slandering or other uncharitable practices.

9. As we are called, through the grace of God, to be children of peace, we will follow after peace with all men, carefully endeavoring to obey the precepts of our

Saviour: "Whatsoever ye would that men should do to you, do ye even so to them"; and bearing in mind the important charge: "Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you."

10. We recognize the duty of relieving the necessities of all such members as may, through age, sickness or other afflictions, have become destitute and unable to maintain themselves. We likewise assume the obligation of so providing for the education of destitute orphans in the congregation that they may become useful members of society and capable of procuring for themselves an honest livelihood.

11. With regard to domestic arrangements, we will live within our means, and will abstain from anything which might rightly be regarded as unworthy of a child of God.

12. We consider ourselves in duty bound to provide things honest in the sight of men as well as in the sight of God. We will, therefore, endeavor to be "not slothful in business, fervent in spirit, serving the Lord" (Rom. xii, 11), and we will steadily discountenance the sin of habitual idleness.

13. We will not forget to hallow the Lord's Day. We will make a faithful use of it as a day of Christian edification and Christian usefulness. The carrying on of worldly business or labor, other than works of charity or necessity; the frequenting of places of worldly resort, or anything which interferes with edification and attendance on divine worship is wholly inadmissible.

14. Regarding intemperance in the use of strong drink as a most pernicious and sinful practice, rendering men in an especial degree the servants of sin, we will endeavor to remove from among us everything that can furnish occasion for this evil, and give timely admonition and warning to those who may be exposing themselves to temptation.

15. We will carefully beware of all books and publications which are opposed to the Bible, or treat it irreverently, or of such as have an immoral tendency. We will abstain from participating in such amusements as have an injurious, or at least a questionable tendency with respect to Christian morals.

16. In case misunderstandings or differences arise among any of the members they shall first according to the command of Christ (Matt. xviii, 15-17) endeavor to come to an amicable agreement and equitable settlement among themselves. Should they fail in so doing, the person at variance shall select some other member of the congregation to act as mediator; and, if the difficulty cannot be so arranged to mutual satisfaction, the case shall be referred to the Board of Elders for brotherly investigation and decision. In case, however, the point in dispute shall render a resort to the courts of justice indispensable, everything at variance with our character as brethren is to be avoided.

17. Should any one be overtaken in a fault (Gal. vi, 1) we will endeavor to restore such an one in the spirit of meekness; and when, on committing an error, we are admonished and reproved, we will by the grace of God,

receive reproof thankfully, and strive to amend, considering all such admonition as great benefit conferred upon us.

18. Inasmuch as it behooves every member of the Church in all things to walk worthy of the Gospel, so also, shall those who give offense by their conduct, and refuse correction, be, after repeated admonitions and reproof, excluded from church fellowship according to the rule: "Put away from among yourselves that wicked person."

19. If, therefore, any member, in word or deed, act contrary to the rules and regulations of the Church, and, by his example, tempt others to do the same; transgressing the laws of the country; overreaching his neighbor in trade, taking part in gambling or lotteries, being guilty of lying, backbiting, and calumny; giving himself up to drunkenness; neglecting to satisfy his creditors; committing the sins of cursing and swearing, fornication and adultery, or other manifest works of the flesh, as enumerated in Gal. v, 19-21.—such an one can no longer be considered a member of the Church.

THE SPIRIT OF COMENIUS

The interest and service of the Moravian Church in the great cause of education has been almost coextensive with her life. In the period of the Ancient Church, 1457-1660, her schools, libraries and printing presses were a mighty influence for the enlightenment of the people. The rank and file of her membership were of the humbler classes of society, but she numbered among her leaders many men of the nobility and of high rank in the educational world. One of them, widely known to all educators, was John Amos Comenius, who is often referred to as "the pioneer of modern education." It was he who first sought to make the way easy for little children to acquire knowledge, and he introduced into the methods of the schools the use of pictures and object lessons. His famous *Orbis Pictus*—"The World in Pictures"—was the forerunner of all illustrations used in school texts today. And had it not been for the persecution which destroyed the schools and printing houses of those days, and

drove Comenius himself into exile, the cause of education might be much farther advanced in the world than it is today.

The "spirit" of Comenius, however, could not be reached by the armies which pillaged and burned and killed. It had taken hold of the people, and was to remain. Scarcely had the Church been renewed under the leadership of Zinzendorf when the people from everywhere, and especially out of the more cultivated classes, began to send their children to Moravian schools. These have been established wherever the Church has gone and have accomplished a notable work. Some of them have even attained wide fame, and from their walls, as from unfailing springs, have issued forth streams of culture and Christian influence which have brought widespread blessing to thousands of homes.

The record of Salem College and Academy in Winston-Salem, which began its useful service in 1772 and is widely recognized as one of the oldest colleges for women in the Southern States, is a notable instance.

A discerning writer has said: "The emphasis which Moravian instructors lay on heart-

religion is, no doubt, the real basis of the long prosperity of the Moravian educational system. It is the heart which controls the intellect." Moravians have always sought to make their institutions real "character schools," and have given close personal supervision to the individual pupil, together with a high grade of instruction which has kept pace with advancing standards.

THE "GOOD SAMARITAN" OF THE MISSION ENTERPRISE

The great work of Missions, which is so evidently a part of the work for which God has chosen the Moravian Church, has continued without interruption since the founding of the first mission in 1732. The work is not so conspicuous, however, as it once was, due to the fact that so many other churches are now engaged in the task, with a larger number of men and women and larger resources than we can command. But the fact still remains that, considering its numerical strength in the home fields, it has the largest mission work abroad of any of the churches.

Twelve widely extended fields of service—Labrador, Alaska, California (Indian), Nicaragua, West Indies (East and West), Surinam, Demarara, South Africa, East Central Africa, Tibet, and Palestine (Lepers)—give us a wide sphere of operation and remind us of the Lord's own words, "The field is the world."

There are two characteristics of this wide service which it were well, not only for

Moravians but for the general Church of Christ to understand. The first is wide separation of the fields, which to one of keen business judgment appears most unwise. The second is the fact that we are laboring almost wholly among the weaker, and in some instances the "dying races" of the earth.

It should be remembered that when the Moravians entered upon the work of Christian missions the great centers of modern mission enterprise were closed to them. The doors of China, India, Japan, Korea, Egypt and Persia were securely locked against them. First efforts were made in the direction of populous lands but were unsuccessful. Then the course of our missionaries was turned toward those people who were ready to receive them, and accordingly the negroes of the West Indies, the Esquimaux of Greenland, the Hottentots of South Africa and the Indians of America received the good news of salvation. And so it has continued through almost two centuries. The "call of God" rather than the deliberate choice of the Church has determined our spheres of labor, and if the work, as it is carried on today, is different and difficult, it is at the same time a

work concerning which we can say: "It is of God's ordering, He will help us to perform it."

As for ministering to "dying races," surely some "Good Samaritan" was needed. They must have been included in the Great Commission. They are among the "all nations" of which the Christians are to make disciples. And if the task be difficult and in some respects discouraging, especially because of the impossibility of developing among them a self-supporting native church, shall we on that account refuse?

Christ has graciously aided our efforts in all these long years of service, and He will aid us still. He will give us increased resources at home, and will raise up friends, if need be, among our sister churches in America, as He has done in England and on the Continent of Europe, to help in support of the cause.

THE CHALLENGE OF WIDENING OPPORTUNITY

There have been many times in the long centuries of Moravian Church life, when, under the pressure of great tasks and small resources, her leaders have asked: "Is it worth while? Shall the Church continue as a separate body, carrying on her independent work, or shall she merge herself with one or more of the larger denominations?" We scarcely ask such questions longer. There have come fresh currents of grace into our Church life, great revivals have been experienced, a new spirit animates her membership; doors of widening opportunity are opening on every hand. In our Southland there is growing desire to see the Church extend her boundaries and take her place side by side with her sister churches in the advancement of the Kingdom. There is a fine spirit of service among us, and recent years have given special evidence of the presence and blessing of the Lord upon our work. We have found additional incentive too, in the cordial welcome and coöperation

which we have received from the active workers of other Christian bodies when we have entered new communities to labor with them for the Master. With the continued favor of God we look forward to happy years of further service.

For well-nigh five hundred years the seal of the Moravian Church has carried the emblem of a lamb bearing a banner on which is the symbol of Calvary. Circling it round is the Church's motto: "Agnus noster vicit; eum sequamur"—"Our Lamb has conquered; let us follow Him." Under this banner in the days of awful persecution and strife the Ancient Unitas Fratrum marched forth to battle and to service. In later days the brave missionaries and servants of the Renewed Church ventured forth into all the earth, their hearts uttering their united purpose: "To win for the Lamb slain the reward of His suffering." And what nobler resolve is there for us than to follow in their train, and to "hasten the day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ"?

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